A Short and Plain Way TO THE FAITH and CHURCH.

COMPOSED

Many years ſince by that Eminent Divine Mr. *Richard Hudleſton*, of the Engliſh Congregation, of the Order of St. *Benedict*: and now publiſhed for the Common Good by his Nephew Mr. *John Hudleſton*, of the ſame Congregation.

To which is annexed,

His late Majeſty King *CHARLES* II.'s Papers found in his Cloſet after his Deceaſe.

AS ALSO,

A brief Account of what occurred on His Death-Bed in regard to Religion.

LIKEWISE,

A Summary of Occurrences relating to his Miraculous Preſervation after the Defeat of his Army at *WORCESTER*, in the Year 1651. Faithfully taken from the expreſs Perſonal Teſtimony of thoſe two worthy *Rom. Catholics*, *Thomas Whitgrave* of *Moſeley*, in the County of *Staiſord* Eſq; and Mr. *John Hudleſton* Prieſt, of the holy Order of St. *Bennet*, the Eminent Inſtruments under God of the ſame Preſervation.

Permiſſu Superiorum.

LONDON,

Printed by *Henry Hills*, Printer to the King's moſt Excellent Majeſty for his Houſhold and Chappel; And are ſold at his Printing-houſe on the Ditch-ſide in *Black-Friars*. 1688.

TO THE

Queen-Dowager.

MADAM,

IT is not only the Honor I have of being in Your Majeſties Service ever ſince Your firſt Acceſſion to the Crown of theſe Realms, which gives me the boldneſs to lay this little Offering at Your Royal Feet: But the Book it ſelf brings along with it ſo many good Qualities, which will recommend It to Your Majeſties peruſal, that I thought I could do no leſs. For it contains the moſt Excellent Subject, and that which lies neareſt Your Royal Heart, the Doctrin of the Catholic Church: and this ſo clearly deduced and evinced, that I dare ſay it ſhines no where brighter, except in Your Majeſties Life and Example. Eccleſiaſtical Writers on-

ly draw the Lines, while the Lives of good Chriſtians lay on the Colors: And tho' *all the Glory of the King's Daughter be from within*, yet all the Beauty which charms the Eye, and renders the Church as Lovely as She is Holy, is *from without*, in the Piety of her Children, eſpecially of Queens. So that this *Theory* added to Your Majeſties *Practice*, mutually illuſtrating each other, I am perſuaded, is ſufficient to convince the moſt Obſtinate of *the Reaſonableneſs of our Service* on the one hand, and on the other to force this Confeſſion from the moſt Prejudic'd, That ſuch an Eminent Uninterrupted courſe of Devotion, and every Good Work, cannot be inſpir'd or maintain'd, but by a Religion *pure and undefiled*, and guiltleſs of all thoſe Blemiſhes which the Ignorant and Malicious caſt upon it. Wherefore, by preſenting this Book to Your Majeſty, I do a Duty to Religion, and an Act of Juſtice to

the

the Learned Author, by ſetting his Doctrin in the cleareſt Light. But Your Majeſty has a Title to it which is incommunicable, and which You will eſteem the faireſt Flower in Your Crown; it being read, and approv'd, and highly commended by His late Majeſty of Ever-bleſſed and Glorious Memory, and having laid the Foundation of that Converſion of His to the Catholic Church, of which Your Majeſty is ſo irrefragable a Witneſs, and which Your Majeſty would look upon as the happieſt Moment of Your Own Life as well as of His, had it not been ſo near His laſt. But if this Conſideration affords Your Majeſty the greateſt Subject of Comfort, the View of this Book will furniſh You with as great an one of Admiration; it calling to Your Mind the ſecret Workings of God's Providence, which forgets not to be Merciful, even when we lie under the ſcourges of his diſpleaſure. This Book

fell into the King's Hands when almoſt all other were arm'd againſt Him: It was His faithful Companion, when all the World had deſerted Him, but ſhew'd that God had not. At that very time when the Power of Darkneſs prevail'd, and began to over-ſpread three Kingdoms, Almighty God, by the means of this Book, made Light to ſhine out of Darkneſs, and began thus early to recompence his Temporal Obſcurity in his retirement at *Moſely* in *Staffordſhire*, by ſowing in his Heart the Seeds of an indeficient Light, which thro' all the oppoſition of the three Enemies of Mankind, by the unweary'd Hand of Providence wrought themſelves at laſt into a perfect Day. And as that Providence made me an unworthy Inſtrument in preſerving the Perſon of my Sovereign, (which I mention not to arrogate any thing to my ſelf, for I did no more than the Principles of my Religion and Allegiance oblig'd

me

me to) ſo it appointed me the Keeper of this Excellent Treatiſe, to which God gave ſuch an admirable increaſe. And the ſame Reaſons which made me keep it ever ſince as a great Treaſure, have at length prevail'd with me to make it public, that others may enrich themſelves by it. After which Reſolution taken, I did not long deliberate to whom I ſhould make the firſt tender of it, it being Your Majeſties in Right of the King; and as ſuch I lay It with my Self at Your Sacred Feet; being,

MADAM,

Your Majeſties moſt Faithful,

moſt Humble, and

moſt Obedient Subject and Chaplain,

John Hudleſton.

THE PUBLISHER TO THE READER.

THo' this great in little Volume needs no other Recommendation than the bare Peruſal, nor the Writer of it other Encomium than his bare Name to give credit to both; the Work it ſelf ennobling the Author, and the Author the Work: Yet to give each its due weight, and let the Reader more clearly underſtand as well the Fruit by the Tree, as the Tree by the Fruit; take here a ſhort Abſtract, firſt of the Author's Life, next of the Reaſons or Motives of this preſent Publication. Concerning the firſt, pleaſe to know, the Book was long ſince compoſed for the medicinal Inſtruction of a private Friend, by my Uncle

cle Mr. Rich. Hudleſton, *the youngeſt Son of* Andrew Hudleſton *of* Farrington-Hall *in* Lancaſhire. *He was born towards the end of the Reign of Queen* Elizabeth. *When he arrived to the years of maturity for Studies, he was ſent to* Rhemes *in* France, *where he became an exquiſit Proficient in Poetry and Rhetoric; from* Rhemes *he went to* Rome, *where he paſſed his Schools of Philoſophy and Divinity with an Improvement proportionable to his great Wit and Induſtry. Theſe Studies compleated, that he might effectually advance as well in Piety as Learning, he entred into a Religious State, and was profeſſed at famous* Mont-Caſſine, *the firſt Monaſtery founded by the holy Patriarch St.* Benedict *in* Italy. *In this holy place he ſpent divers years in Solitude, Prayer, reading the Scriptures, Councils, Fathers,* &c. *In which Theory having attained to an eminent degree of Perfection, at length, throughly qualified for an Apoſtolic Miſſioner, he returned into* England. *Here, like another*

nother St. Auguſtin, *endued with an Evangelical Spirit, he exerted his Talents in Preaching, Teaching, Diſputing, and reducing his ſtray'd Countrymen to the Sheepfold of Chriſt; And it pleaſed the Divine Goodneſs to bleſs his endeavors, and ſecond his words with extraordinary ſucceſs. In all, as well public Debates, as private Conferences, he ſtill came off a Conqueror; inſomuch that many chief Families, as thoſe of the* Irelands, Watertons, Middletons, Traps's, Thimblebyes, *&c. in* Yorkſhire; *thoſe of the* Preſtons, Andertons, Downs's, Traffords, Shirburns, Inglebyes, *&c. in* Lancaſhire; *with numberleſs others of all States and Conditions, owe, next to God, their reſpective Reconciliations to this Worthy* Benedictin. *But I do not pretend here to frame a Panegyric; it may ſuffice in ſhort to aver, That the Purity of his Life bore equal meaſures with the Candor of his Doctrin, both unblemiſhed; And that after thirty years of faithful Labors in Chriſt's Vineyard,*

Vineyard, he rested in Peace, leaving behind him a sweet Odor of Vertue to all Posterity. He writ on several Occurrences several Treatises, of which one is this small but Fortunate *Book we now publish:* Fortunate *I say, in that (God so ordaining) it became an occasional Instrument towards the Conversion of our late Sovereign Lord King* Charles *II. to the Faith and Unity of the Catholic Church.*

To explain my self in this matter: The malignity of the Times, and the Disasters ensuing thereupon for above these forty years, have been too pernicious to be soon forgot. There are none so ignorant, who have not heard of the Defeat of His late Majesty's Army by the Rebels at Worcester, *on the third of* September, 1651, *and of the then Preservation of His Sacred Life and Person by the Care and Fidelity of His Catholic Subjects, of whom I acknowledge my self the most unworthy. In this sad Conjuncture it was, that the desolate King, after having been ha-*

raſs'd to and fro night and day, in continual Fatigues and Perils, from Wednesday, *the day of the Battel, till* Sunday *following, (the particulars of which are out of the Sphere of my preſent Deſign to enlarge upon) at laſt found an* Aſylum *and Refuge at Mr.* Whitgrave's *Houſe at* Moſely, *whither Divine Providence not long before brought Me, and where I had firſt the Honor of attending upon him. During this Retreat, whilſt Mr.* Whitgrave, *his Lady, and Mother, (who alone of all the Houſhold were privy to the Secret) were often buſied in watching, and other diſcharges of their duty towards his Accommodation and Safeguard, His Majeſty was pleaſed to entertain himſelf for the moſt part with me in my Chamber, by peruſing ſeveral of my Books; amongſt others he took up this preſent Treatiſe, then a Manuſcript, lying on the Table of a Cloſet adjacent to my Chamber: He read it; He ſeriouſly conſidered it; and, after mature deliberation, pronounced*

nounced this Sentence upon it, (viz.) I have not ſeen any thing more Plain and Clear upon this Subject: The Arguments here drawn from Succeſſion are ſo concluſive, I do not conceive how they can be denied. *Now, that this was not any ſudden Motion, or ſuperficial Complement of His Majeſty, but the Product of a Real and Solid Conviction, is manifeſt by the tenor and gravity of the words themſelves; by the Papers found in his Cloſet after his deceaſe under his own hand, which ſeem, even in the very manner of expreſſion, to breathe the ſame Spirit and Genius with that of the Book; and laſtly, by thoſe truly Chriſtian Catholic Reſolutions he took (albeit, through frailty, late) in diſpoſing himſelf for an happy departure out of this World, by an entire Reconcilement to God and the Church. For this cauſe I have annexed to the Cloſe of this Treatiſe, as well the before-mentioned Papers, as alſo a brief Account of what upon my own knowledge occurred at his Death in*

regard to Religion. If therefore evincing Arguments, confirm'd by the final Sentiments and Example of a King known as great in Judgment as Dignity, may, through the Influence of Divine Grace, be prevalent: I have juſt reaſon to hope this little Book will have the ſame effect upon Others *as it had upon* Him; *the ſole Motive of the preſent Edition.*

A

Short and Plain Way TO THE *Faith & Church.*

ALmighty God, who (as (a) St. *Auguſtin* well obſerveth) *tho' he change his Work, alters not his Deſign*, having from all Eternity decreed to bring Man to his final End and Happineſs by *Obedience*; what he effected not in the *firſt Adam*, he accompliſh'd in the *ſecond*; whom he made (b) *Author of Eternal Salvation to all that obey him*, and obſerve his Law; for God hath propos'd him a *Propitiation by Faith*, &c. *Rom.* 3. 25. A 8 2. And

(a) *Aug. in Manu. c.* 1.

(b) *Heb.* 5. *v.* 9.

2. And therefore in his Eternal Providence ordaining a *lively* (*a*) *Faith* as the chiefeſt means whereby we are to work out our Salvation, he hath eſſentially implied in the exerciſe thereof an humble *Subjection* and *Obedience* of our *underſtanding to his revealed Will*, ſo as the very Act of Belief, is in holy Scripture often ſtiled (*b*) *Obedience*.

(*a*) For in Chriſt Jeſus neither Circumciſion nor uncircumciſion availeth any thing, but Faith, which worketh by Charity, *Gal.* 5. *v.* 6. Without Faith it is impoſſible to pleaſe God, *Heb.* 11. *v.* 6.

All the Prophets witneſs, that through his Name all that believe in him ſhall receive remiſſion of their ſins, *Act.* 10. *v.* 43. The juſt man liveth by Faith, *Rom.* 1. *v.* 17. (*b*) All obey not the Goſpel, *Rom.* 10. *v.* 16. Who hath bewitched you not to obey the Truth? *Gal.* 3. *v.* 1. If any man obey not the Word, 2 *Theſ.* 3. 14. Ye have obeyed from your very heart unto the form of Doctrin whereunto you are delivered, *Rom.* 6. *v.* 7. Rendring Vengeance unto them, *&c.* which obey not the Goſpel of our Lord, 2 *Theſ.* 1. *v.* 8. Who did lett you, that you did not obey the Truth? *Gal.* 5. *v.* 7.

3. Wherefore great aſſuredly and dangerous is their miſtake, who in the

Myſteries of Chriſtian Religion *deny* or *doubt*, when the dim Light of Natural *Reaſon* affords them no clear apprehenſion of the Object; ſeeing God in theſe affairs (thro' the demerit of our firſt (*a*) Tranſgreſſion) exacteth from our underſtanding, rather by a ſubmiſſive (*b*) Faith, to *give* aſſent, than by the Light of Natural Reaſon, to *receive* ſatisfaction.

(*a*) Being inordinate affectation of Knowledg, *Gen.* 3. *v.* 5. *Ye ſhall be as Gods, knowing good & evil.* (*b*) *Unleſs you believe, you ſhall not underſtand*, Iſa. 7. v. 9. according to the tranſlation of the *Septuagint*. *Not quickneſs of Underſtanding, but ſimplicity of Belief, maketh the poeple or vulgar ſort moſt ſecure*, Auguſt. contra Epiſt. Fundam. c. 4.

4. For ſo great is man's in-bred deſire to *know*, and even in the ſtate of Innocence ſo nearly bordering upon exceſs, that the crafty (*c*) *Serpent* thought it his beſt advantage to aſſail us in that unſatiable appetite of *Knowledge*; our own in-

(*c*) Gen. 3. 5. *The Serpent ſaid to the woman*, &c. *what day ſhall you eat therof your eyes ſhall be opened, and you ſhall be as Gods, knowing good and evil*, 2 Cor.

11. v. 3. *But I fear as the Serpent ſeduced* Eve *by his ſubtility, ſo your ſenſes may be corrupted, and you fall from that ſimplicity which is in Jeſus Chriſt.*

clination, (naturally prone thereunto) ſeeming to his malignant ſubtility the fitteſt *Byaſs* to draw us to his deſign'd Mark, our everlaſting Deſtruction.

The ſearcher of Majeſty ſhall be oppreſſed with Glory, Prov. 25. v. 27. *Search not things higher than thy reach, neither ſeek the things which are too mighty for thee: But what God hath commanded think upon that with reverence, and be not curious in many of his works,—for it is not*

5. But the Wiſdom of our heavenly Phyſician perceiving us to ſurfeit on that *forbidden fruit*, contriv'd a Remedy oppoſite to the Diſeaſe, curing that exceſſive deſire to know, by preſcrib'd abſtinence from curious ſearch of his Myſteries; and in juſt puniſhment of the Minds Rebellion (*a*) captivating it to an obſequious belief of things not appearing & unſearchable; that what Pride of Wit & Reaſon had loſt, might be regained by an humble Obedience of Faith; and the Mind

Mind believing ſtedfaſtly, what it cannot clearly underſtand, might better ſatisfie for rebellious affectation of Knowledg.

needful for thee to ſee with thine eyes thoſe things that are hidden; for many things are ſhewed thee, above the capacity of Men, and the meddling with ſuch hath beguiled many, and an evil opinion hath deceived the Judgment, Eccli. 3. v. 21, 22, 23, 24. (*a*) *Bringing into Captivity* every (thought) or *Underſtanding to the Obedience of Chriſt,* 2 Cor. 10. v. 5.

6. Wherefore God having ordained (as before I ſaid) a *ſupernatural Faith*, ſo abſolutely neceſſary to Salvation as without it (*a*) none can be ſaved, and furthermore (on his part) earneſtly deſiring (*b*) *that all ſhould be ſaved, and come to the knowledge of the Truth*; his infinit Goodneſs and Providence (*c*) (never forſaking his Creatures in neceſſaries) hath undoubtedly provided ſome (*d*) aſſured way or means, by

(*a*) *Heb.* 11. *v.* 6. *Rom.* 3. 28. *Act.* 10. 43. See *Num.* 2.

(*b*) 1 *Tim.* 2. *v.* 4.

(*c*) To them who do what they are able, God denieth not his aid; a common Axiom amongſt Divines.

God would have none to periſh, but would have all men to come to repen-

vance, 2 Pet. 3. *v.* 9. (*d*) See *Iſa.* 35. thro'out, & particularly *v.* 8. where

which all may ſufficiently know, and ſo obediently embrace ſaving Faith.

Almighty God promiſeth, that *there ſhall be a path and way, and it ſhall be called the holy way, and it ſhall be ſo direct and plain a way* (to us) *as even Fools cannot err in it.*

(*a*) *Faith is the ſubſtance of things hoped for, the Argument of things not appearing*, Heb. 11. *v.* 1. *We ſee now as by a Glaſs in a dark ſort, but then face to face; now I know in part, but then I ſhall know, as I am known*, 1 Cor. 13. *v.* 12. (*b*) Rom. 10. *How ſhall they believe in him, of*

7. Which *Faith*, or ſupernatural Knowledg, being in it ſelf (*a*) *obſcure*, & of things far tranſcending the Sphere of Human Capacity, and yet by Divine Ordinance to be obtained *by* (*b*) *hearing*, it followeth neceſſarily, that there muſt be ſome (to us certainly known, and) undoubted (*c*) *Authority*, which may deliver as from God thoſe things wherein he thus exacteth our belief, upon which *Authority*, as upon a certain Ground or Baſis, while we rely, we may be raiſed

raiſed up to the neceſſary Knowledg, Love, and Service of his Sovereign Majeſty.

whom they have not heard? how ſhall they hear without a Preacher? How ſhall they Preach unleſs they be ſent? &c. *ver.* 14. 15. *Then Faith is by hearing*, ibid. *ver.* 17. (*c*) See, this proved at large, *Num.* 14. following; if Gods Providence Govern human affairs, (ſaith St. *Aug.*) we muſt not deſpair or doubt, but that he hath ordained ſome certain Authority upon which ſtaying our ſelves, as upon a certain ground or ſtep, we may be lifted up to God, *Aug. Utilit. Credendi.*

8. Now this *Authority* muſt neither be *Divine only*, nor *only human*, but *human inſpired by God*: Not *only human*, in regard of the (*a*) weakneſs, ignorance & error of mans underſtanding, even in things natural, and of inferior Alloy; whereas the Knowledg of that ſaving Truth muſt be *certain* and *infallible*, of matters heavenly and ſupernatural.

(*a*) Error & tenebræ peccatoribus concreata ſunt, Eccli. cap. 11. 16. *Error and darkneſs had their beginning together with ſinners. For the thoughts of mortal Men are fearful, and our forecaſts are uncertain, becauſe a corruptible Body is burthenſom to the Soul, and the Earthly Manſion*

9. Neither

preſſeth down the ——— *mind that is full of cares; hardly can we diſcern the things that are upon Earth, and with great labor find we out the things that are before us: but who can ſeek out the things that are in Heaven; or who can know thy* Counſel (O God) *except thou give him Wiſdom, and ſend thy Holy Spirit from above? for ſo the ways of them that are upon Earth are made ſtreight, and men are taught the things that are pleaſing unto thee, and are preſerved thro' thy Wiſdom,* Sap. 9. v. 13, 14, *&c.* Iſa. 40. v. 13. Rom. 11. v. 29. 1 Cor. 2. v. 16. See the Book of *Wiſdom*, Prot. Tranſlation in the places mentioned.

9. Neither muſt it be *Divine alone*, without the Miniſtry of *human Authority*, appointed to that end by God, in regard his infinite Wiſdom doth not ordinarily (*a*) teach us the Myſteſteries of Faith in that manner; as appeareth by the *Law*, *Prophets*, & *Goſpel* thro'out; ſo expounded, as to this particular, even by our Adverſaries.

(*a*) This is proved at large by St. *Aug.* in the Preface of his Book of *Chriſtian Doctrin*, both by Reaſon and Divine Authority; where he thus concludeth, *How ſhould it be true which is ſaid*, The Temple of God is Holy, which you are, *if God would pronounce, and give no Anſwer from this Temple, but all which men ſhould learn he*

10. To

would deliver from Heaven, or by Angels? This Truth is alſo expreſly confeſſed and taught by *Calvin, Inſt. lib. 4. cap. 1. Sect. 5.* where he ſays, "We ſee that God, who could in a mo- "ment perfect his Elect, would notwithſtand- "ing that they ſhould not grow to their full "ſtrength but by Education of the Church, *&c.* "For this purpoſe it was his Will, that in times "paſt there ſhould be Sacred Meetings at the "Sanctuary, that the Doctrins pronounced by "the mouth of the Prieſt might nouriſh or in- "creaſe the Conſent or Unity of Faith, *&c.* "And as he did not ſend them before the Goſ- "pel to learn of Angels, but raiſed them Teach- "ers from the Earth, who might truly perform "that Angelical Function; ſo his Will is at this "day, that we ſhould teach in a manner agree- "able to Man's Nature: and as formerly he was "not content with the Law alone, but added "*Prieſts, Interpreters,* from whom the People "might enquire, or receive the ſenſe or mean- "ing thereof; ſo in theſe times alſo. Thus *Cal- vin.* And Biſhop *Bancroft,* in his Sermon preа- ched the 8*th* of *February,* ſaith, "God hath "bound himſelf to his Church, of purpoſe that "men by her good direction might in matters of "doubt be relieved.

10. To what may be ob- jected, *Iſa.* 54.13. *All ſhall be taught of God;* & *Jerem.* 31. 34. *Every one ſhall no more teach his Neighbor,* &c. we anſwer briefly, It is the manner of holy Scripture,

in

in ſuch things as are principally wrought by God, to ſpeak as if he alone wrought them, without *Means* or *Inſtrument*, that all Glory may be given to Him alone, who imparts to the Inſtrument its force & aptneſs to co-operate.

11. This *certain Authority* therefore, by which *all* at *all times* may be ſufficiently directed and reſolv'd in all Points of Faith, as by an External, Competent & an Infallible Judge, cannot be the *written Word* alone, as Proteſtants affirm.

12. *Firſt*, in regard it is *obſcure*, both for the (*a*) *depth of matters* contained, and *manner of delivering* them, *dark*, *ambiguous*, *allegorical*: *Secondly*, it expreſſeth not *all matters of Faith*; as, what Books are Scrip-

(*a*) O wonderful profoundneſs of thy words! wonderful profoundneſs! O my God, it maketh a man tremble to look upon it, St. *Aug. in Confeſ. li.* 2. *c.* 14. *O the depth of the Wiſdom and Knowledg of God! how incomprehenſible are his judgments, and unſearchable his ways?* Rom. 11. 33.

Scripture, what not; that God commanded the Sabbath to be changed; that there are two Natures in Chriſt, and *but one Perſon*, *&c.*

13. *Thirdly*, That Authority which is *Supreme Judge* in *doubtful affairs*, muſt *neceſſarily* be ſuch, as, with *all* them who acknowledg and receive it in that kind, it may be able *clearly* and *efficaciouſly* to determin *all* their Controverſies; but Scripture alone is not able to do this, in all (*a*) controverted Points of Religion; for it doth not in all of them clearly pronounce Sentence, nay, even *Lutherans* and *Calviniſts*, *Anabaptiſts* and *Arians*, (who acknowledg it for Judge) after whatſoever is therein pronounced, continue ſtill in

(*a*) See before, *Num.* 12. And to the Inſtances thereof, may be added, that *ſuch as are baptized by Heretics ought not to be re-baptized*; that *the B. V.* Mary *was a perpetual Virgin*, yea, *that the H. Ghoſt is one ſubſtance with the Father and the Son*,

in their violent and virulent (a) alterations; no Party confeſſing Scripture to have given ſentence againſt them: whereas the Judge ſhould ſo pronounce Sentence, as the one Party may know themſelves condemn'd, the other clear'd, elſe there can be no end of Diſpute and Contention. *Laſtly*, in all well-order'd Commonwealths, beſides the *Law* under which the People live, there muſt be ſome *external Judge* to expound and declare (with irrefragable Authority) the *Senſe* and *true meaning* of the Law; much more in the Spiritual Kingdom of Chriſt, where the Law is more *profound* and *difficult*; the Errors more *dangerous*; Subjection, Unity, and Obedience to the

(a) *The Diſſentions that are among us* (ſaith *Nich. Gallus*, a Proteſtant) *are not light, nor of light, but of chief Articles of Chriſtian Doctrin, as of the Law & the Goſpel, of Juſtification and good Works, of the Sacraments*, &c. Thus *Nich. Gallus in Theſ. & Hypoth.* He might have added, with *Selucer* upon the 103 *Pſal.* part 3. their diſſention about the *Humanity of Chriſt*, his *Aſcenſion into Heaven*, &

the Governors more *neceſſary.*

ſitting at the right hand of God, &c.

And here in *England*, about *his Deſcent into Hell, Predeſtination*, and the *neceſſity of Biſhops in the Church.* "We (ſaith *Martin Luther*) "cenſure in good earneſt the *Zuinglians*, and "all *Sacramentarians*, (that is, all who deny "the Real and Subſtantial Preſence of Chriſt's "Body in the Sacrament) for Heretics and Ali-"ens from the Church of God. *Luth. cont. Articul. Lovan. Theſ.* 27. *Tom.* 2. *fol.* 53.

14. We conclude therefore, that the *true Church of God, or Prelates thereof*, aſſiſted by his Word and (*a*) Spirit, and perpetually, by Succeſſion of Biſhops and Paſtors, preſent to the Faithful in all Times and Ages, is the *ſole appointed external Propounder* & *Expounder* of his *Law*, or (in a General Council) *Infallible Judge of Controverſies* in Religion; otherwiſe how ſhould we be undoubtedly aſſur'd that former Hereſies

(*a*) Iſa. 59. 21. *My ſpirit which is in thee, and my words which I have put in thy mouth, ſhall not depart from thy mouth, and from the mouth of thy ſeed, and from the mouth of thy ſeeds ſeed, ſaith our Lord, from henceforth for ever*; where God promiſeth, ſaith

Calvin, that the Church ſhall always be govern'd by the Holy Ghoſt,

ſies were rightly condemned?

Calv. upon the 59th Chapter of Iſa. *I will ask the Father, and he will give you another Paraclyte, that he may abide with you for ever, even the Spirit of Truth,* John 14. 16. *When the Spirit of Truth cometh, he will teach you all Truth,* John 16. 13. *Iren. lib.* 3. *Adverſ. Hæreſ. cap.* 4. "If any Que-"ſtion ariſe, ought we not (ſaith he) to have "recourſe to the moſt ancient Churches, and "take from them concerning the preſent doubt "that which is certain and clear? And *Tertull. de Præſcript. cap.* 21. ſaith, "What the Apo-"ſtles preached, that is, what Chriſt revealed "to them, here alſo I will preſcribe that it "ought not otherwiſe to be proved but by the "ſame Churches which the Apoſtles founded. And *Irenæus* in the place before alledged, yield-eth a reaſon, (*viz.*) "That the Apoſtles moſt "fully laid up all Truth in the Church, as in a "rich Treaſure-houſe. See the like in St. *Aug. Tom.* 7. *contra Creſcon. lib.* 1. *cap.* 33.

15. In which reſpect the Eternal Wiſdom of God plainly denounceth of the Prieſts and Paſtors of the Church, that they ſhall teach his People, *&c.* and in Controverſie they ſhall ſtand to judge, *Eſec.* 44.

23, 24. Alſo *Deut.* 17. from *ver.* 8, to 14. *If thou perceive thy Judgment with thee be hard and doubtful,* &c. *thou ſhalt come to the Prieſts of the Levitical Stock,* &c. *and thou ſhalt ask of them the Truth of the Judgment, and thou ſhalt do whatſoever they,* &c. *ſhall ſay and teach according to the Law, and thou ſhalt follow their Sentence, neither ſhalt thou decline to the right hand or to the left, but he that ſhall be proud, refuſing to obey the Commandment of the Prieſt, that man ſhall die,* &c.

Thus far Almighty God ordaining a *Supreme Tribunal*, for reſolution of doubtful Affairs, (even in matters of Religion) from which there ought to be no appeal, as Learned (*a*) Proteſtants

(*a*) Dr. *Reynolds* in Conf. p. 251. *Whitta.* de Sacr. Script. p. 466. *Bilſon* perp. Gover. p. 20. *Hooker* pref. Eccl. Pol. p. 26, 27, 28.

ſtants themſelves confeſs. Which *Decree*, in the firſt and principal Intendment, being *Moral*, was not aboliſhed by ceſſation of Ceremonial Obſervances, yea, rather (in effect) it is often ratified and confirmed in the New and Old Teſtament, ſo far as concerneth the *Sovereign Power* of God's Church for Determination of Eccleſiaſtical Controverſies, namely *Mat.* 18. 17. where Chriſt, in caſe of like (*a*) diſpute with our Brother, commandeth us to *tell the Church*; adding, (*b*) *If he will not hear the Church, let him be unto thee as a Heathen and a Publican*, that is, (without further Appeal) ſeparated from the Communion of Saints. Alſo, *Malachy* 2. 7. *The Lips of the*

(*a*) Like, I mean, to that expreſſed *Deut.* 17. in the place before alledged.

(*b*) Chriſt, as he provided here againſt other differences of the Faithful, ſo eſpecially for thoſe in matter of Doctrin, as more pernicious to his Church, ſeeing they impugn the Foundation thereof, Unity of Faith and Religion, *One God, one Faith*, Eph. 4.

the Prieſt ſhall keep knowledg, and they ſhall require the Law from his mouth, for he is the Angel of the Lord of Hoſts; Luke 10. 16. *He that heareth you, heareth me; he that deſpiſeth you, deſpiſeth me*; and 1 John c. 4. v. 6 *He that is of God heareth us; he that is not of God heareth us not; in this we know the Spirit of Truth, and the Spirit of Error*; alſo Rom. 10. 14. *How ſhall they believe in him of whom they have not heard? How ſhall they hear without a Preacher? And how ſhall they preach, unleſs they be ſent?* Faith therefore cometh by *hearing* thePaſtors of God's Church: And obſerve the Apoſtles Gradation; no *Faith*, but by *hearing*; no *hearing*, but by *preaching*; no *preaching*, without Miſſion,

[Obſerve here.]

ſion, or lawful *Calling* by God and his Church; alſo *Heb.* 5. 1. *Heb.* 13. 17. *Obey your Prelates, and be ſubject unto them, for they watch as they that muſt give an account for your Souls.* Laſtly, Chriſt aſcending into Heaven (ſaith the Apoſtle) gave therefore (*viz.*) to his Church (and as it were in his place) *ſome Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers, for the Work of the Miniſtry, and building up the myſtical Body of Chriſt, till we all meet in the Unity of Faith, &c.* That is, even as learned (*a*) Proteſtants expound, until the end of the World. And declaring in the ſame place the deſign or purpoſe of God herein, *ver.* 14. he addeth, *that we may henceforth*

Eph. 4. 11.

(*a*) *Calv.* Inſt. l. 4. c. 8. Sect. 37, 38. *Melanct.* loc. com. cap. 1. de Eccl. *Fulk* againſt the *Rhemes Teſt.* here upon *Eph.* 4.

forth be no more as Children wavering, and carried about with every wind of Doctrin, by the deceit of men, and with Craftineſs, whereby they lay wait to deceive. So manifeſtly doth the Spirit of God here by St. *Paul* declare, that he hath ordained the Paſtors of his Church to deliver his Truth unto us, and preſerve us from wavering or fluctuating in Faith.

16. It now remaineth to ſhew which is the True Church, to the end that having found out that *Pillar of Faith*, that *Immaculate Spouſe of Chriſt*, we may embrace her *Doctrin*, obey her *Decrees*, and repoſe ſecurely in her *Judgments.*

17. Wherefore obſerve diligently, the Queſtion in this

this matter betwixt Us & our Adversaries is not *what* is the True Church? but *which* is the True Church? That is, we enquire not here concerning the Intrinsical Essence of the Church, but by what external and sensible Notes, Signs, or Marks, we may find out & discover *which*, amongst so many pretended faithful Congregations, is the *true Church?*

(a) *Whitg.* Defen. p. 81. *Willet* Synop. p. 69. Confes. *August.* Artic. 7. *Calv.* Inst. l. 4. c. 1. sect. 10. Church of *Eng.* Artic. 19. Prop. 4. See the Book entituled, *The Catholic Doctrin of the Church of England*, p. 92. allowed by public Authority.

18. Protestants assign as Marks (*a*) whereby to find out the true Church, *lawful Ministry of the Word and Sacraments*; but improperly, and not without fraud.

19. For the Mark and Note whereby any thing (to us unknown) is to be discovered and found out, must be first known, and more

more evident than what we ſeek thereby to note or diſcover; otherwiſe we ſhall not find what we ſeek, but vainly endeavor to reſolve one matter in doubt, by another more or equally doubtful and intricate.

20. Whereas, *firſt*, *lawful Miniſtry of the Word*, or *Truth of Doctrin*, is more unknown to us than the *Church*, which is always viſible, and therefore in the holy Scripture compared unto *a* (*a*) *City on a Hill*, *a* (*b*) *Tabernacle in the Sun*, *a* (*c*) *Mountain on the top of Mountains*, and expreſly affirmed to be (*d*) *a pathway ſo direct or plain, as even Fools do not* (or cannot) *err therein.*

(*a*) Mat. 5. 14, 15. *Ye are the light of the world; a City ſet on a Hill cannot be hid; neither do men light a Candle and put it under a Buſhel;* (of inviſibility) *but on a Candleſtic, that it may ſhine to all*

(*b*) Pſal. 19. 5. *He hath placed his Tabernacle in the Sun;* That —— is, (ſaith St. *Aug.* there) his Church in public not in private

(*c*) " *Iſa.* 2. 2. " In the latter days " there ſhall be prepared a Mountain, in the " tops of Mountains, and it ſhall be lifted above " the Hills, and all Nations ſhall flow unto it,

12. *Se-*

" and many People ſhall ſay, Come let us go " up to the Mountain of our Lord, to the Houſe " of the God of *Jacob*, and he will teach us his " ways, and we will walk in his paths: For " the Law ſhall go out of *Sion*, and the word " of the Lord from *Jeruſalem*. So plain it is that firſt we are to repair to the Houſe of God, and there to learn his Law and word. See St. *Aug. Tract.* 1. *Epiſt. Joan.* &c. (*d*) *Iſa. cap.* 35. *ver.* 8.

21. *Secondly*, none may preach (that is, teach as *Paſtors*) the Word and adminiſter the Sacraments, according to the ordinary courſe appointed by God, unleſs they be lawfully (*a*) *ordained*, (*b*) *ſent* and *called* thereunto by the Church: Therefore the Church muſt firſt be known, and by the Church their lawful calling to that Miniſtry, for *Faith cometh by hearing*, Rom. 10. 17. *Hearing by the Word of God*, and this from the Paſtors lawfully ordained, ſent, or called by

(*a*) *Heb.* 11. *v.* 6.
(*b*) *Rom.* 10. *v.* 15. *Rom.* 10. *v.* 14, 15, 16. *How ſhall they hear without a Preacher? How ſhall they preach unleſs they be ſent*, &c.

by God's Church: Unto the Church therefore we muſt firſt repair, to know whom we ought to *hear*, that ſo *hearing* we may *believe*, and believing obtain *Salvation*.

22. *Thirdly*, we know not certainly the Books of Scripture but by the Church, (*a*) much leſs the ſenſe and true meaning of them; wherefore doubting Souls in the *Canticles*, deſiring to know *where the Bridegroom feedeth*, receive from the Spirit of God this direction (*b*) *If thou knoweſt not, get thee forth by the ſteps of the Flocks, and feed thy Kids by the Tents of the Shepherds*, directing (ſaith the Marginal Note of the Engliſh Proteſtant Bible) *the ignorant to their Paſtors*.

(*a*) S. *Aug. Tom.* 6. *cont. Epiſt. fund. c.* 5. ſaith, *I would not believe the Goſpel, unleſs the Authority of the Church moved me thereto.* Alſo Mr. *Hooker* a Proteſtant plainly affirmeth that it is confeſſed impoſſible for Scripture it ſelf to teach what Books are Divine, *Eccleſ. Pol. lib.* 3. 14.

(*b*) *Cant.* 1. *v.* 7.

23. *Fourthly*, The cer-

tain knowledge of *true Miniſtry of the Word*, in that boundleſs Latitude ſuppoſing a reſolution, of all doubtful matters of Faith, is a thing impoſſible, for moſt, (peradventure any of the Faithful,) to arrive unto; and a Man may ſooner end his life, than ſuch an inquiry, which according to that mark cannot be done, but by an entire knowledge of all Truth; and this, according to Proteſtants, by the Written Word alone, which multitudes cannot Read, much leſs underſtand.

24. Fifthly, *True Miniſtry of the Word*, or *truth of Doctrin* is the matter chiefly in Queſtion, and all grant that it may be learned moſt ſpeedily by the *true*

true Church which we therefore ſeek to know; ſo as to aſſign true Miniſtry of the Word as a mark whereby to find out the true Church, is in effect to aſſign the matter moſt in queſtion for a reſolution.

25. Sixthly, According to this mark the Reformed Churches (as they call them) of *England*, *France*, *Germany*, *Holland*, &c. are not the true Catholic Church, for all of them have not the word *truly Preached*, ſeeing they differ (*a*) contradictorily in *fundamental Points of Religion*, as about the Books of Scripture, the Law & Goſpel, Faith and works, Articles of the Creed and Sacraments.

(*a*) See before at Numb. 13. in Marg. where their Diſſentions in theſe and the like matters are acknowledged by Proteſtants.

26. Seventhly, Amongſt

Schiſmatics not fallen to formal Hereſie, but dividing themſelves from the Church, (through Pride only and Diſobedience,) there may be found the ſame Miniſtry of Doctrin and Sacraments with the true Church; yet are not Schiſmatics according to St. *Aug.* (*a*) members of the true Church.

(*a*) No Man can have Chriſt for Head, who is not in his Body, which is the *Church*; Heretics by believing falſly of God, do violate the Faith; and Schiſmatics by their wicked diſſentions, fly from fraternal Charity, altho' they believe as we do; and therefore neither doth the Heretic belong to the Catholic Church, becauſe he believeth not God; nor the Schiſmatic, becauſe he Loveth not his Neighbor, *Aug. de Unit. Eccleſ. cap.* 19.

27. Laſtly, It is againſt the Ordinance of God, in Holy Scripture; where he preſcribeth that we ſhould receive the Word of Faith and his Law from the *Paſtors* of his Church, as before (*b*) we proved at large, and our (*c*) Adverſaries

(*b*) See the Text numb. 5, *&c.* thro'out.

(*c*) See before in the Marginal Note of Numb. 9. what is there alleged out of *Calvin*,

ſaries convinc'd by Truth do plainly confeſs: The *Church* therefore of neceſſity muſt be the firſt known, & by the Church the Law and Doctrin of Chriſt.

who in the ſame Chap. §. 5. ſtileth the Church *a faithful keeper of the Truth*, affirming that all true Doctrin is to be required from her Miniſtry. Dr. *Field* likewiſe in his Preface to his firſt Book *of the Church* adviſeth well, ſaying, "For as much as Controverſies in Religion in "our time are grown in number ſo many, in "nature ſo intricate, that few have time or "leiſure, fewer ſtrength of underſtanding, to "examin them; what remaineth for Men "deſirous of ſatisfaction in things of ſuch con-"ſequence, but diligently to ſearch out, which, "amongſt all the Societies of Men in the World, "is that Bleſſed *Company of Holy Ones*, that "*Houſhold of Faith*, that *Spouſe of Chriſt*, and "*Church of the living God*, which is the *ground* "*of Truth*, that ſo we may embrace her Com-"munion, follow her Direction, and reſt in her "Judgment.

28. Wherefore leaving this (*a*) fraudulent Tergiverſation of Proteſtants, and omitting, for brevities ſake, ſuch Notes and Marks of the Catholic Church, as others uſually

(*a*) *Fraudalent*, becauſe aſſigning true Miniſtry of the word or Truth of Doctrin, as the only Mark or Note,

whereby we are to find out the true Church, aſſign; I ſuppoſe firſt as Evident in Gods Book, and acknowledged: howbeit more difficult and unknown to us, than the Church it ſelf.

(a) *In the days of thoſe Kings, ſhall the God of Heaven ſet up a Kingdom, which ſhall never be deſtroyed, and this Kingdom ſhall not be given to another People; but it ſhall break and deſtroy all other Kingdoms, and it ſelf ſhall ſtand for ever*, Dan. 2. v. 44. *Of the increaſe*, &c. *On the Throne of* David *ſhall he ſit to ſtrengthen it, with Judgment and Juſtice from henceforth for ever: The zeal of the Lord of Hoſts will perform this*, Iſa. 9. v. 7. See alſo, Luke 1. v. 33. *Upon this Rock will I Build my Church, and Hells Gates ſhall not prevail againſt it*, Mat. 16. v. 18. *Behold I am with you all days, even to the conſummation of the World*, Matt. *Ult.*

29. That the True Church muſt continue (a) for ever.

(b) Dr. *Whitaker*, ſpeaking of the neceſſary Miniſtry of the word and Sacraments, ſaith, *They are Eſſential Properties of the Church*, contr.

30. Secondly, (which our Adverſaries (b) likewiſe Confeſs) that it cannot ſo continue without Lawful Miniſtry of the word and Sacraments.

31. Thirdly,

Dur. lib. 3. pag. 260. *Being preſent they conſtitute a Church; being abſent, they ſubvert it,* Ib. pag. 249. *Deering* upon the Epiſtle to the *Heb. cap. 3. lect.* 16. *Take away Preaching, you take away Faith. The Miniſtry of the Word and Sacraments, is in abſolute degree of neceſſity to Salvation.* Defen. of *Eccleſ.* diſcip. pag. 33. *Theſe marks cannot be abſent from the Church, and it is no longer a true Church than it hath them, Willet.* Synop. pag. 71. *The only abſence* of them *makes a Nullity to the Church.*

31. Thirdly, The Word and Sacraments, according to God's Ordinance, cannot be miniſtred but by lawful (*a*) Prieſts and Paſtors.

(*a*) *No man taketh this Honor to himſelf, but he that is called of God, as* Aaron *was,* Heb. 5. v. 4. *How ſhall they preach unleſs they be ſent?* Rom. 10. v. 15. See alſo, Numb. 16. Throughout, *Acts* 15. *v.* 3. 4. So as the Spirit of God in Holy Scripture, brandeth Heretics with the marks of Coming *unſent*, Jer. 23. v. 21. *I have not ſent them, yet they ran. All that came before me are Thieves and Robbers,* John 10. v. 8. and in the ſame Chapter, *verily, verily, I ſay unto you, he that entereth not in by the Door* (*viz.* by lawful Calling and Ordination) *into the Sheepfold, but climeth up another way, is a Thief and a Robber.* This truth is likewiſe Confeſſed by our Adverſaries. *Cartwright*, in his ſecond Reply, *part* 2. *pag.* 128. ſaith, "it is forbidden that any ſhould take "this honor to himſelf, but he who is called

" of God as *Aaron* was: What greater neceſſity " of Sacrifice, than when *Saul* took it upon " him? 1 *Sam.* 13. What greater appearance " of neceſſity than when *Ozias* ſtayed the *Ark* " ready to fall? 2 *Sam.* 6. *v.* 7. Yet theſe " neceſſities notwithſtanding, for ſo much as " they took upon them, that, whereunto they " were not called, they receiv'd the reward of " their boldneſs: Thus far Mr. *Cartwright* in " the place alleged.

32. Fourthly, That none can be lawful Prieſts and Paſtors, except they be ordained by Biſhops, and duly (*a*) called to the Function.

(*a*) This, to omit other Proteſtants, is at large declared by *Willet* Proteſtant Biſhop of *Rocheſter*, from Scriptures, Fathers, Councils and Practice of the whole Church, in his Sermon Preached at *Hampton-Court*, the 21 *Septem.* 1606. When he ſaith, touching Ordination, " That in the Church of *Epheſus* there were " *Presbyters* long before *Timothy* was appointed Biſhop there. Yet St. *Paul* ſent him on " purpoſe to impoſe hands, 1 *Tim.* 5. 22. and " for that intent alſo he left *Titus* in *Creta*, *Tit.* " 1. 5. Neither would the Church of Chriſt " Succeeding admit any other but Biſhops to " that buſineſs, as not Juſtifiable for the Presbyter, either by Reaſon, Example or Scripture; " for Reaſon, it is a Rule without contradiction " (ſaith the Apoſtle, *Heb.* 7. *v.* 7.) *That he* " *which Bleſſeth ſhould be Greater then he which* " *is Bleſſed*, (taking it for the Bleſſing which " is by *Authority* not of Devotion;) The

"Bleſſing of Authority therefore comes from "the *Greater*, as Honor is in him that confers "it, not in him that takes it, and this is St. *Am-* "*broſe* his Reaſon upon 1 *Tim.* 3. Secondly, "for *example*, not one is ſhewed through the "Eccleſiaſtical Hiſtory, that any beſides a Bi- "ſhop did it; if ſome of the Inferior preſumed "to do it, his Act was reverſed by the Church "as Unlawful, as in the Caſe of *Colluthus* a "Presbyter of *Alexandria* (whereof St. *Atha-* "*naſius*, and *Epiphanius* make mention) who "took upon him to give Orders, for which "both himſelf was cenſured, and what he did "was revoked, and they received as meer Lay- "men (and no otherwiſe) into the Communi- "on, whom he had ordered: For *Scripture* "there is none, neither of Holy Men, nor of "the Holy Ghoſt, for all the Holy Fathers, "with one conſent do contradict it. *Chryſ.* upon "the 1 *Tim.* 3. 4. *Theodoret* upon the ſame "places, *Occumenius* upon the 1 *Tim.* 5. *Am-* "*broſe* is Peremptory, that it is neither *fas* nor "*jas*, Conſonant neither with God's nor Man's "Law, that any beſides a Biſhop ſhould do it. "Yea *Hierome* himſelf, who ſetteth a Presbyter "on his Tip-toes, to make him go equal with "a Biſhop, yet takes him this one Peg down, "*Excepta Ordinatione*: What is it ſaith he, that "a Biſhop doth that a Presbyter may not do, "ſaving Ordination? No Scripture of the Holy "Ghoſt either Analogically by Conſequence, or "directly by Precept: For *Analogy*, none but "the Apoſtles did it, or might do it (as before "you heard) not *directly*, for to what Presby- "ter was the Authority committed, as to a "Presbyter only? Unto *Timothy* a Biſhop of "*Epheſus* it was ſaid, *Lay hands haſtily on no* "*Man*, 1 *Tim.* 5. 22. and to *Titus* a Biſhop of

"*Creta, I have left thee to Ordain Presbyters,*
"Tit. 1. 5.

Thus far the Protestant Bishop of *Rochester*, in his Sermon Printed by King *James*'s Commandment, where he also answereth the doubts and objections to the contrary. See likewise Bishop *Bonner* in his *Survey* of the pretended Discipline, *cap.* 8. throughout: *Whitgift* his *Defen. Hooker Eccles. Pol. Cowell* his defence of *Hooker*.

33. All which supposed, I prove the Protestant Church not to be the true Church of God. For,

34. The true Church of God must continue ever. But the Protestant Church hath not (*a*) ever continued:

Ergo,

The Protestant Church is not the true Church of God.

(*a*) A particular Church, tho' it hath not been, or continued at all times Catholic, yet for the time that it is a true Church, it must of necessity Communicate in Profession of the same Faith and Sacraments, with that Church which from the Apostles time hath so continued in all Ages, otherwise it is not truly *Catholic*, and by reason of such Communion in Religion with Catholic and Apostolic Churches, it may be said to continue ever, as one with them in Profession of the same Faith and Religion, which have been at all times conspicuous;

35. The

Howbeit in reſpect of ſome time, place or Perſons, it is truly ſtyled a particular Church. The Apoſtles (ſaith *Tertullian*) founded Churches in every City, (*viz.* by themſelves or others,) from theſe Churches thus founded, other Churches have, and daily do, borrow their propagation of Faith and Seed of Doctrin by which they are Churches; and in this reſpect, they alſo ſhall be reputed *Apoſtolical*, as off-ſprings of Apoſtolical Churches, for every off-ſpring muſt be reduced to his Original: Wherefore all thoſe Churches ſhall be one firſt and Apoſtolical, from which they all deſcend, ſo long as all of them hold and approve the ſame Unity. *Tertul. Præſcript.*

35. The Propoſition before (*a*) is clearly deduced out of Holy Scripture, the Aſſumption thus I prove:

No Church can from Age to Age continue without (*b*) perpetual Succeſſion of Biſhops.

(*a*) See Num. 29. the Marg. at letter (*d*)

(*b*) See Num. 29, 30, 31, 32. Without Biſhops no Prieſts, without Prieſts no Miniſters of the Word and Sacraments, without theſe no Church.

But the Proteſtant Church (*c*) hath not had a perpetual Succeſſion of Biſhops.

(*c*) By Proteſtant Church we underſtand a Congregation of ſuch Biſhops,

Prieſts and People, as profeſs the Faith now Current in *England*.

Ergo,

36. The Proteſtant Church hath not from Age to Age continued.

See the definition of a Church by Proteſtant *Artic.* 10. in the Book called *Catholic Doctrin of the Church of* England; for faith and Religion are the Eſſential difference, Form and Soul of the Church, ſo as where theſe are not one and the ſame, there the Church and Congregations are not one and the ſame, as with the Roman Catholics and Proteſtants, for they can make no claim to our Church and Biſhops, but are engaged to ſhew a perpetual Succeſſion of Biſhops profeſſing their own Faith and Religion. See before Numb. 34. at (*a*) they muſt ſhew their own Cards not ours, if they mean to win the Game.

Ergo,

It is not the true Church of God, which muſt continue ever.

We ſtand not on the name *Proteſtant*, but exact Biſhops, acknowleged to be of the ſame Doctrin and Diſcipline.

(*a*) *Tertul.*

37. That Proteſtants have not had a *perpetual Succeſſion* of their Biſhops in former Ages, is manifeſt, for let them (*a*) name, if they can, ſo many as but three, known and acknowledged Proteſtant Biſhops, ſucceeding each other

other in any part of the World, for the ſpace of a *thouſand years* next before *Luther*, by whom their Paſtors were Ordained; their word and Sacraments Adminiſtred, Councils Celebrated, Hereſies Condemned, Laws, Ordinances, and Canons Enacted. But no Ancient Monuments, Dipticks or Church Rolls; No Hiſtories Eccleſiaſtical or Profane make mention of any ſuch continued Succeſſion in former times of Profeſſed Proteſtant Biſhops, That is, Biſhops diſtinct from our Roman Biſhops, and profeſſing the Public Doctrin of the Church of *England* in Qu. *Elizabeths* time.

præſcript. cap. 3. let them ſhew (ſaith he) the beginning of their Churches, let them unfold the Order of their Biſhops, ſo by Succeſſion coming down, as that the firſt Biſhop have ſome of the Apoſtles or Apoſtolical Men, who yet perſevered with the Apoſtles, for his Author and Predeceſſor Number (ſaith *Aug.*) the Prieſts, (or Biſhops) from the

ſeat it ſelf of St. *Peter*, and ſee in that Order of Fathers, who to whom hath Succeeded; that is the Rock againſt which the proud Gates of Hell ſhall not prevail: *Aug.* in *Pſal. cont. Do-*

and in another place he ſaith, the Order begun by *Peter* the Apoſtle, and even unto this Age, by the propagation or off-ſpring of Succeeding Biſhops continued, they, (*viz.* Heretics) interrupt, challenging to themſelves an Order without Original, *Aug. quæſt. nov. & vet. Teſt. quæſt.* 100.

Secondly, If they had ſuch Biſhops, at the leaſt twenty years before *Luther*, why did they not joyn with him, and follow his followers, when they firſt oppoſed our Religion, in *Germany*, and other places?

Thirdly, This known want of Proteſtant Biſhops in former Ages is a matter ſo manifeſt, as they themſelves acknowledge their Church for many Ages before *Luther* (*a*) to have been *inviſible*.

(*a*) Before the days of *Luther* (ſaith *Perkins*) for the ſpace of many hundred years, an Univerſal Apoſtacy overſpread the whole face of the Earth, and our (*viz.* Proteſtant) Church, was not then viſible to the World, *Perkin* upon the Creed, *pag.* 400. and Mr. *Nappier* upon the Revelations, *pag.* 143. confidently averreth, that for 1260. years, the Pope and his Clergy hath poſſeſſed the outward viſible Church of Chriſtians, reigning univer-

Fourthly,

ſally, and without any debateable contradiction. *Nap. ibid. pa.*68. God's true Church, ſaith he, moſt certainly abiding, ſo long latent and inviſible *ibid. pa.* 191. and161. and *Sebaſtian Franc. de abrogat. in Univerſ. Stat. Eccleſ.* yet more plainly averreth, that for certain through the work of Antichriſt, the external Church together with the Faith and Sacraments vaniſhed ſhortly after the *Apoſtles* departure, and for theſe 1400 years the Church(*viz.*Proteſtant) hath been no were external and viſible, *Sebaſt. Fran. ibid.* and Mr. *Jewel* ſaith the true Church was unknown and unheard of, when *Martin Luther* and *Zuinglius* firſt came to the knowledge and Preaching of the Goſpel, *Jewel Apol. part* 4. *cap.* 4. *Diviſ.* 2.

Fourthly, They yet confeſs that *Luther* had no right Believers (*a*) before him from whom he might receive his Doctrin, and that it is ridiculous to think otherwiſe; conſidering ſay they, (*b*) that it is manifeſt to the whole World, that before *Luthers* time, all Churches were overſpread with more than *Cimmerian* darkneſs: And *Calvin* affirmeth, (*c*) he

(*a*) *George Millius in Explicat. conf. Aug. art.* 1. 7. *de Eccl. p.*137. 138.

(*b*) *Benedic. Morganſtern. tract. de Eccleſ. pa.* 143.

(*d*) *Calvin Epiſt.* 141. *pag.* 237. *cum deceſſionem a toto mundo facere coacti ſumus.*

made a revolt or deceſſion *from the whole World.*

Fifthly, in regard of this their apparent want of Biſhops, and want of lawful Ordination by them, they are conſtrained, either to Challenge *extraordinary* (*a*) *calling*, without Atteſtation of Miracles, wherewith that calling hath ever been accompanied, (*b*) or elſe (*c*) Ordination from Presbyters, that is, inferior Miniſters, who, as we (*d*) ſhewed before, from God's word, the Primitive Church, and Confeſſion of Proteſtants, have no Power to Ordain.

(*a*) *Laſcicius* in proof of his own opinion alledgeth *Calvin* ſaying, *becauſe, thro' the Popes Tyranny, the true Courſe of Ordination was broken off, we ſtood in need of a new ſupply, &c. and this calling was altogether Extraordinary, Laſcic. de Ruſſ. Moſco. & Tartar relig.* See alſo *Calvin inſtit. lib.* 4. *cap.* 3. Sec. 24. *Cartwright* againſt *Whitgift, pag.* 217. (*b*) See, *Exod.* 4. *John* 15. 22. *Mark* 16. 20. (*c*) This doth Mr. *Maſon* in his Preface to his Book *of Conſecration of Biſhops* expreſly acknowledge, by other Proteſtant Countries (*England* only excepted) (*d*) See before, Numb. 32. at (*b*)

38. Nei-

38. Neither will it suffice Protestants, for proof of the continuance of their Church, to avouch the precedent Succession of our Bishops, considering they generally maintain, that *Doctrin or true Ministry of the Word and Sacraments* are absolute and (*a*) essential Marks of the true Church; and consequently, as these are not one & the same, but rather contradictorily opposite, in Our Church and Theirs, so neither can Our Church and Theirs, nor the Succession of Our Bishops, prove a continuance of the Protestant Church; they must shew *their own* Cards, and not *ours*, if they mean to win the Game.

(*a*) *Whitg. defen. p.* 181. *Willet Synop. p.* 169. *Whita. cont. Dur. p.* 260. *Confes. Aug. art.* 9. See also the Book entituled, *The Catholic Doctrin of the Church of* England, *art.* 20. Where it defineth the Church to be a Visible Congregation of Faithful People, where the pure Word of God is Preached, and Sacraments duly Administred. And where, I pray, under the Cope of Heaven will Protestants find such *a Visible Congregation* Twenty Years immediatly before *Luther*, or *Waldo* at least?

39. And for their Succeſſion in *England* in precedent Ages, (to omit an inductive Remonſtrance to the contrary by our (*a*) Ancient and Modern Hiſtoriographers) (*b*) Mr. *Maſon* and the Proteſtant Author of *Matthew Parker*'s Life (more boldly than diſcreetly) boaſts, that the ſaid *Parker* being the Seventieth Archbiſhop of *Canterbury* after St. *Auſtin* our Apoſtle) of all that number he was the only man who was conſecrated without the Popes Bulls; all the reſt therefore at their Inauguration did communicate with the Roman Biſhops, and conſequently were as then no (*c*) profeſſed Proteſtants, *for with the heart we believe unto Righteouſneſs, and with the*

(*a*) *Matth. Paris, Weſtmin.* &c. Dr. *Harpsf.* Prudential Ballance.

(*b*) *Maſon* in the Book mentioned in the Conſecration of *Matthew Parker*, p. 131. ſaith, *This was his ſingular felicity, that he being the ſeventieth Archbiſhop* (*of* Canterbury) *after St.* Auſtin, *yet of that Number he was the only Man and firſt of all who was Conſecrated without the Popes Bulls and ſuperfluous Aaronical Garments*, &c.

the mouth we profeſs unto Salvation, Rom. 10. v. 10.

(c) For *Cranmer* at his Conſecration outwardly Profeſſed himſelf a Roman Catholic, taking the uſual Oath of Fidelity to the Pope. *Fox, Acts and Monuments*, pag. 1609. See *Champney, Vocation of Miniſters, cap.* 11. *pag.* 369. *Pruden. Ball.* in *Cranmer, Examin of Fox his Acts and Mon.*

40. If any Proteſtant allege, in behalf of their Succeſſion, *Waldo*, *Wickliff*, *Huſs*, &c. I anſwer firſt, they were all of them *originally* Roman Catholics, and ſo prove only the precedent perpetuity of our Roman Church, and no other more ancient, *out of which* (being then the only known Catholic Church) *they departed*, and impugned it, a Mark wherewith *Chriſt* and his Apoſtles uſually branded (a) Heretics.

(a) *Go not forth*, Mat. 24.26. *Certain which went out from us have troubled you*, Acts 15.24. *Many deceivers are gone out into the World*, 2 Jo. 7. 7. *They went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us*, 1 Joh. 2. 19. *Alſo of your own ſelves*

shall men arise speaking perverse things, Acts 20. 30. *These be they who separate themselves*, Jud. v. 19.

41. Secondly, they (*a*) taught many false and abominable Errors: *Waldo* and his Followers taught, *That Lay-men and Women might preach and consecrate*; *they denied all Judgments to Blood*; *they denied the Sabbath*, and held *that Oaths were not lawful in any case*. *Wickliff* and *Huss* maintained, *that neither Bishop nor Priest, being in Mortal Sin*, (*b*) *did ordain, consecrate, or baptize*. *Wickliff* also taught, *that there is no Civil Magistrate whil'st he is in Mortal Sin*. Of their Errors more in particular, see the Protestant Apology, *Tract*. 2. *c*. 2. *Sect*. 4. *Subd*. 2. and the Council of *Constance*, *Sess*. 8. and 25. where

(*a*) See *Guido*, & *Anton. de Waldens*. *Illyricus Catal*. pag. 748, 729, 735, 756, &c.

(*b*) *Act. Mon*. p. 96. *Osiand. cent*. 9, 10, 11, *Prot. Apol. Tract*. 2. *c*. 2. *Sect*. 4. *Subd*. 2.

where their Errors are related (in particular) and condemned: at which Council (procured by *Sigismond* the Emperor) were present four Patriarchs, twenty nine Cardinals, Archbishops forty seven, Bishops one hundred and sixty, Abbots and Doctors five hundred and sixty four, and betwixt *Easter* & *Whitsunday* were numbred in that City sixty thousand five huudred Externs or Strangers, who came to that Council, *Geneb. in Cron. Harpst. in Hist. Eccles.*

42. Lastly, None of these were *Bishops*, of whom only we enquire; for as before we (*a*) proved at large, without *Bishops* there can be no Priests, without *Priest* no Ministry of

(*a*) In the Text at Numb. 32. and Marginal Notes there; also Numb. 31. under letter (*a*) Numb. 30. letter (*e*)

of the Word and Sacraments, without *Theſe* no Church, no Faith, no Salvation, which out of the true Catholic Church cannot be obtained.

43. For in this Point all the ancient Fathers unanimouſly & clearly conſent; *whoſoever will be ſaved, before all things it is neceſſary* (ſaith B. *Athanaſius*) *that he hold the Catholic Faith*; *which unleſs a man keep* (*a*) *whole* (or entire) *and inviolable, without doubt, he ſhall periſh everlaſtingly.*

(*a*) The reaſon is evident, becauſe one only falſe Doctrin maintained contumaciouſly againſt the Church, depriveth a Man's Soul of ſupernatural Faith; as one act of Fornication depriveth him of Chaſtity, one robbery of Juſtice, one murder of Charity, and conſequently diſſolveth that Union of Faith, whereby he was linked and incorporated into the Myſtical Body of Chriſt, making him formally an *Heretic*, and Alien, from the Communion of Saints, 1 *Cor.* 5. 6. *A little Leaven leaveneth* (or corrupteth) *the whole Lump.* For one word or two contrary to the Faith many Hereſies have been caſt out of the Church, St. *Hierom lib.* 3. *Apol. cont. Ruffin.*

44. *Believe moſt firmly,* (ſaith (*b*) St. *Fulgentius*)

(*b*) St. *Fulg. fide de ad Pet. cap.* 3.

and

and in no wiſe doubt, but that every Heretic and Schiſmatic, tho' baptized in the Name of the Father, of the Son, and of the Holy Ghoſt, if he return not to the Catholic Church, how great Alms ſoever be diſtribute, yea, and tho' he ſhed his Blood for the Name of Chriſt, he can by no means be ſaved; for neither Baptiſm, nor moſt liberal Alms, nor Death endured for the Name of Chriſt, can avail any man to Salvation who holdeth not faſt the Unity of the Catholic Church, or ſo long as any heretical and ſchiſmatical Iniquity remaineth in him.

Nothing can be more dangerous than thoſe Heretics, who, when as they run through all things uprightly, yet with one word, as with a drop of Poyſon, corrupt & ſtain the true and ſincere Faith of our Lord, & of Apoſtolical Tradition, S. *Gre. Naz. tract. de fide*, Note, the word [*any*] for *Hereſie* damneth a Man no leſs than *Idolatry* and *Witchcraft*. See expreſly, St. *Paul Gal.* 5. 19, 20, 21.

45. In like manner St. *Cyprian* ſaith, *Whoſoever, and what kind of perſon ſoever*

ver a man be, a true Chriſtian he is not, unleſs he be in the Church of Chriſt. And in (*a*) another place, *He belongeth not to the Reward of Chriſt, who forſaketh the Church of Chriſt; he is an Alien, a prophane Perſon; he is an Enemy; he cannot have God for his Father, who hath not his Church for his Mother,* &c. *If any man could eſcape out of the Ark of* Noah, *he alſo may eſcape who is out of the Church of God.*

(*c*) *De ſimplicit. Prelat.* and *Ep.* 62. *ad Pomp. Theod. l.* 4. *Hiſt. c.* 17. reporteth of S. *Baſil* the Great, That being by the Perſecutors ſolicited to relent, he anſwered reſolutely, That ſuch as are inſtructed in Divine Doctrin, do not ſuffer any ſyllable of the Divine Decrees to be depraved, but for defence of it, if need require, willingly embrace any kind of Death.

(*a*) *De unit. Eccleſ. l.* 4. *c.* 8. and *tom.* 7. *Concione ad Plebem de Emerita poſt medium.*

46. *A man,* ſaith St. *Auguſtin* (*a*) *cannot obtain Salvation but in the Catholic Church; he may have all but Salvation; he may have the Sacraments; he may ſing* Alleluia;

leluia; *he may answer* Amen; *he may believe the Gospel; he may be baptized in the Name of the Father, of the Son, and of the Holy Ghost: but no where can he have Salvation but in the Catholic Church.* The like hath he, *Epist.* 50. *ad Bonifacium tom.* 9. *de Symbol. lib.* 4. *cap.* 20.

47. And yet more expresly, *Let us suppose,* (saith this Light of the Church) *that a man were chast and continent; not covetous, but full of hospitality; no enemy to any man; not contentious, but patient and quiet, sober and frugal; not envying any, but withal were an Heretic: there can be no doubt* made but, for that only that he is an *Heretic,* he shall not possess the Kingdom of Heaven, *but* *Lib.* 4. *cont. Donat. c.* 8. See also *Ep.* 152.

but the wrath of God remaineth on him.

(a) *Lib.* 4. *Divin. Inſt. c. ult.* St. *Hierom de Scri. Eccleſ.* ſtileth him, *Lacteum Eloquentiæ flumen*; he liv'd in the year of Chriſt 290, and was choſen to teach *Criſpus* Son to *Conſtantine* the Great.

48. I conclude therefore with renowned (a) *Lactantius*, *It is the Catholic Church only that keepeth the true Worſhip of God: This is the Fountain of Truth; this is the Houſe of Faith; this is the Temple of God, into which whoſoever doth not enter, or out of which whoever doth depart, he is an Alien, and eſtranged from the hope of everlaſting Life and Salvation.*

See *Aubert Miræus* his *Notitia Epiſcopat.* *Baronius's Annals*, Dr. *Saunders* Monarchy, *Genebrands* Chronol. *Stapleton's* Defence of Eccleſiaſt. Succeſſion.

49. Now as touching the perpetual Succeſſion, both Perſonal and Doctrinal, of our Biſhops, becauſe it is a matter often and exactly handled by our Divines & Eccleſiaſtical Hiſtories, and would exceed my intended brevity, I will forbear to ſet down their Names, and Times

Times of their Reigns in the Church of God; he that desireth further satisfaction, may peruse the Authers here cited in the Margin. *Bellarm.* de Rom. Pont. Dr. *Harpsf.* Hist. Eccl. Angl. *Prudential Ballance, Three Conversf. Demochares* de Instit. Miss. and, to prevent all exception, Mr. *Goodwin* Protestant Bishop of *Hereford*, in his *Catalogue of the Bishops of England* since the first planting of Christian Religion in this Island, which tho' begun in, and continued since the Apostles times, to the Reign of *Henry* VIII. among the *English* and *Britans*, yet hath he not there named any known and acknowledged Protestant Bishop before *Thomas Cranmer* in the Reign of the said King *Henry* VIII. or noted any Change or Innovation of Religion to Protestancy, among so many Bishops before the time of *Cranmer*.

50. Briefly, For the space of 400 years after Christ, it is granted by Learned (*a*) Protestants, that there was no change of Faith in the Roman Bishops. (*a*) *Whittal. de Antichrist cont. Saunders*, p. 35. *Renold. Confer.* p. 41. & expresly *Calv. Inst. l.* 4. *c.* 2. *Sect.* 3. saith, It was a matter out of all doubt, that from the beginning even until that time (*viz.* of St. *Augustin*) nothing was changed in Doctrin, *&c.* amongst the Roman Bishops.

51. Also

51. Alſo St. *Gregory*, & St. *Auſtin*, a Monk of St. *Benedict*'s Order) planted here in *England* our now Roman (*b*) Faith and Religion, which neither King nor Biſhop of *Canterbury* altered, before *Henry* VIII. and *Cranmer*, as all Hiſtories and Monuments of our Country bear witneſs.

(*a*) See this confeſſed not in general only, but in particular now controverted Doctrins by Dr. *Humph.* 2 Part of *Jeſuitiſm*, *p.* 627. *Magdeburg Cent.* 6. *c.* 10. *col.* 448. *Oſiand. cent.* 6. *p.* 29. *Bale Catal. ſcript. Brit. cent.* 14. *p.* 117.

52. Wherefore the Religion we now profeſs can be no *Innovation* or Change in us, nor the Roman Biſhops, (with whom therein we communicate) ſeeing we are certainly known (*a*) and *acknowledged* to have continued in what we now profeſs, from this preſent to the time of St. *Gregory*, that is at the leaſt 1000 years.

(*b*) See before immediately, Numb. 51. with Marginal Notes there, which you may find expreſſed at large in the Proteſtant Apology, *tract.* 1. *Sect.* 1. & *tract.* 1. *Sect.* 2. Mr. *Nappier*

53. Con-

ſaith, *The Pope and his Clergy poſſeſſed the outward viſible Church* 1200 *years*, upon Revelat. *cap.* 11. *p.* 161.

53. Conſidering alſo, that for 440 years after Chriſt, (that is, unto the time of St. *Auguſtin* the Great) the Roman Biſhops retained inviolably the Doctrin received from the Apoſtles, as before was confeſſed by our Adverſaries, if ſince that time we have revolted and made ſuch Innovation in Faith, as Proteſtants do (*a*) pretend, this great alteration muſt neceſſarily fall out during the 160 years current between St. *Auguſtin* and St. *Gregory*.

(*a*) *Viz.* Touching the Law & Goſpel, Faith and Works, Freewill & Grace, Prayers for the Dead, Prayer to Saints, Real Preſence, Adoration of the Sacrament, Sacrifice of the Maſs, Books of Scripture, *&c.*

54. Now God having placed (*b*) Watchmen in the Church, *Biſhops*, *Paſtors* and *Teachers*, who neither day nor night ſhall ceaſe

(*b*) Iſa. 62. 6. *I have ſet Watchmen upon thy Walls*, O Jeruſalem, *which ſhall*

never hold their peace day nor night.

(a) Dr. Fulk anſwer to a counterfeit, Catholic, p. 11. 92.

(d) In clear proof hereof. See the Eccleſiaſtical Hiſtories & ancient Fathers, St. Irenæus & Epiphanius adverſus Hæreſes, St. Auguſtin and Philaſt. their Catalogues of Hereſies, Genebrand. Gualter, Prateolus, Arnoldus, Pontac. Chronology, &c.

ceaſe or be ſilent, but ſhall (c) reſiſt all falſe Doctrin, even with open *reprehenſion*; and ſeeing furthermore, that this (a) reſiſtance hath in all Ages been accordingly made, even to Errors and Hereſies of leſs *note*: [*Heretical Impiety*, ſaith St. *Leo*, *could never ſo lie hid, but that it was by our holy Fathers both obſerved and legally condemned.* Serm. cont. Eutych.]

(b) For it was expreſly ſo commanded by St. *Paul*, 1 *Tim.* 6. 3, 4, 5. and perpetually obſerved in the Church,

55. Theſe things (I ſay) ſuppoſed and duly conſidered if any ſuch *change* or Alteration had been made by any of the Roman Biſhops during theſe 160 years (only queſtionable) then (b) aſſuredly ſome other Biſhops, Paſtors, and Teach-

Teachers, would have (*c*) noted them, ſome Council or Synod, Provincial, National, or Oecumenical, would have condemned them, and refuſed their Communion.

(*a*) as they did in or immediatly before the ſpace queſtioned; the denial of Prayer and Sacrifice for the Dead in *Aerius* cenſured by St. *Auguſtin* Hæreſ. 53. and *Epiphanius* Hæreſ. 75. Honor of Relics in *Vigilantius*, cenſur'd by St. *Jerom cont. Vigilant.* Equality of Merits in *Jovinian*, by St. *Hier. cont. Jovin.* Denial of the lawful uſe of Images in *Zenaias*, ſee *Nicephor.* Hiſt. Eccleſ. *lib.* 16. *cap.* 27. Denial of Freewill in the *Manichees*, condemned by St. *Hierom*, *lib. adver. Pelag.* Denial of the neceſſity of Childrens Baptiſm in the *Pelagians*, by *Innocentius* in the *reſcript ad Concil. Milevit.* &c.

56. Whereas, even during that mean ſpace before mentioned, the Roman Biſhops were not only not impeached or oppoſed for any ſuch Change or Innovation, but on the contrary the Biſhops, both in the Eaſtern and Weſtern Church, did communicate with

with them; as with St. *Leo* the Great, the Council of *Chalcedon*; and ſo with *Hormiſda*, *Hillary*, *Damaſus*, *Innocentius*, &c. the moſt eminent Churches of the Chriſtian World, as is put beyond diſpute by the Writers and Fathers of that Time. See *Baronius* his Annals of thoſe 160 years queſtionable. Wherefore doubtleſs no Change or Innovation was made *then* by the Roman Biſhops, and ſo our Faith is concluded by a perpetual Continuance one and the ſame with that of the precedent Ages; eſpecially conſidering that Mr. *Nappier*, upon the *Revelations*, c. 11. p. 161. acknowledgeth, that *our Religion and Clergy reigned univerſally, even* 1200 *years, without any debatable*

batable contradiction; that is, 60 years within that compaſs of time before mentioned, wherein Learned Proteſtants acknowledge the Faith and Doctrin planted by the Apoſtles to have remained in the Church of *Rome* without change. *Sebaſt. Franc.* before alledged, Numb. 37. alloweth 1400 years.

Laſtly, The Religion we now profeſs is the ſame with that which St. *Auſtin* (a Monk of St. *Benedict*'s Order) planted here in (*a*) *England*, and confirm'd by (*b*) Miracles. Now (*c*) *Auſtin* differed not in ſubſtantial Points from the ancient *Britans*, (unleſs you will ſay the difference in obſerving the Feaſt of *Eaſter* was a ſubſtantial Point, where ſtill the Proteſtants

(*a*) See before, Numb. 51. in the Margin at (*b*).

(*b*) S. *Greg.* in reg. l. 2. Ep. 30. Ind. 1. S. *Bede* Hiſt. Angl. l. 2. c. 2, 3.

(*c*) Mr. *Speed* l. 17. c. 18. p. 133. ſaith, *Only in Ceremonies they diſſented*, (*viz.* Auſt. and the Britans.) *Fox* Acts & Mon. *p.* 463. ſaith, *The* Britans *never forſook their Faith for any falſe Preaching or torment.* See alſo *Fulk* count. Cath. p. 44. *Barlow* def. of Prot. art. p. 21. *Bale*'s Pageant of Popes.

teſtants acknowledge the Error to have been on the *Britans* ſide;) neither had they at St. *Auſtin*'s coming (*a*) abandoned the Faith which they had firſt received from the Apoſtles and Diſciples of Chriſt; Ours therefore in ſubſtantial Points is the ſame with the Doctrin of the Apoſtles, Holy, Catholic, Apoſtolic.

Wherefore be pleaſed to take into your conſideration the lamentable and moſt dangerous Eſtate wherein you now remain out of Communion with God's Church, and in *Corah*'s condition. Suffer not your ſelf to be deluded with thoſe falſe pernicious Opinions, (*viz.*) That Errors not directly oppoſite to the Ground of Faith,

Faith, cannot ſeparate you from the true Church; or that Proteſtants differ not from Roman Catholics in fundamental Points of Religion.

All Errors againſt Faith are *Damnable*, if either your ſelf do, or conſent to thoſe who do maintain them (*a*) obſtinately againſt the True Church. See *Aug.* Enarr. in *Pſal.* 130.

(*a*) *They who in the Church of Chriſt* (ſaith St. *Aug.*) *do maintain anyunſound or wicked Doctrin, and admoniſhed to believe aright, do notwithſtanding contumaciouſly reſiſt, and will not amend their peſtiferous and wicked Opinions, but perſiſt to defend them, they are Heretics*, St. *Aug. de Civit. Dei, lib.* 18. *cap.* 15. alledged alſo to this purpoſe by St. *Thomas*, Prince of Divines, 1*a.* 2*dæ. quæſt.* 11. Art. 2. *Sect. ſed cont.* Alſo Dr. *Cowell*, a Learned Proteſtant, affirmeth, *That they are Heretics who gainſay ſome Articles of our Faith*, Cowell *Examin. p.* 199. And obſerve, that he requires not the Article to be *fundamental*, but *ſome* or *any* Article of our Faith.

And

For God is equally true, in the (*a*) *leaſt* and greateſt Myſteries of our Faith which he revealeth, and by his Church (*b*) propoundeth to our Belief; in the pertinacious denial whereof, Hereſie, as before we declared, doth properly conſiſt.

(*b*) All Articles of Faith are reveal'd by God, and who denieth obſtinately the leaſt, doth not believe that to be true which God revealeth, and ſo loſeth his Faith, which is grounded on this, That whatſoever God revealeth, and by his Church propoundeth to our Belief, we ought undoubtedly to embrace: *A little Leaven* (ſaith the Apoſtle) *leaveneth* (or corrupteth) *the whole Lump*, 1 *Cor.* 5. 6. and *Gal.* 5. 20. Numbering Schiſms and Sects of Hereſies, amongſt *the works of the Fleſh*, he concludeth, *That they who do ſuch things ſhall not inherit the Kingdom of God*, without exception of great or ſmall Hereſies. Which Truth is yet further acknowledged by *Luther* himſelf, expreſly affirming, *That to deny God in One Article, is to deny him in All, for he is not divided into many, but he is all in every one, and one in all*, Luth. *tom.* 7. *cont. Sacram.* (*b*) *Propoundeth by his Church, &c.* For God hath ordained his Church, as the means whereby he propoundeth his Word, the proper Object of our Faith; and therefore, tho' *Turks* and *Jews* believe one God, yet becauſe they do not believe that Truth for the Authority of God, ſo propounding it by his

Church, they have not therein true ſupernatural Faith. *I* (ſaith St. *Auguſtin*) *would not believe the Goſpel, if the Authority of the Catholic Church did not move me thereunto.* Aug. *cont. Epiſt. Fundam.*

And therefore in the Apoſtolic and Primitive times (*a*) many were condemn'd as *Heretics*, tho their Errors were not *directly* oppoſite to the Ground & Foundation of Religion, that is, belief in the Bleſſed Trinity, & Chriſt the Mediator

(*a*) For example, *Simon Magus* was condemned by the Apoſtles for holding that ſpiritual Gifts may be bought with mony, *Acts* 8. 20. The *Nicholaites* for teaching that it was lawful to eat of meats ſacrificed to Idols, and to commit Fornication, *Rev.* 2. 15. Alſo thoſe whom St. *Paul* charged with the *Doctrin of Devils*, for preſcribing to abſtain from ſome meats as unclean, and from Marriage as unlawful, 1 *Tim.* 4. 1, 2, 3, 4, 5. In like ſort the *Chiliaſts*, who taught that the Saints ſhould reign on Earth with Chriſt 1000 years after the Reſurrection, *Euſeb. lib.* 3. *Hiſt. Eccl. cap.* 39. The *Quartodecimans*, who held, that *Eaſter-day* ought to be kept the fourteenth day of the Moon, *Aug. Hæreſ.* 19. with innumerable others, as the *Helvidians*, *Jovinians*, *Vigilantians*, *Aquarians*, *Donatiſts*, &c. And the reaſon is evident; for as one Act of Fornication, with any whoſoever, depriveth a man

of Chaſtity, one act of Stealing depriveth him of Juſtice, *&c.* ſo an act of Hereſie, againſt any Article of Faith, depriveth a man of the ſupernatural Gift of Faith, as I ſaid before.

Now, that *Proteſtants* differ from Us in *fundamental* Points of Religion, is a matter ſo manifeſt, that I wonder any man, knowing and believing the common Grounds of Chriſtianity, can reſt doubtful thereof; for we differ almoſt contradictorily in the (*b*) Rule of Faith, Books of Scripture, Number and Nature of Sacraments, poſſibility of keeping the Commandments of God, and the external Sacrifice and proper Prieſthood of the Church, *&c.*

(*b*) We hold Traditions of the *word* of God unwritten to belong to the Rule of Faith, they reject them; we believe as Canonical Scripture the Books of *Wiſdom*, *Eccleſiaſticus*, *Toby*, *Judith*, two firſt of *Maccabees*, which Proteſtants deny; we hold ſeven Sacraments, they but two;

we believe that Chriſt in Spirit deſcended into Hell, which Article is deny'd and writ againſt by chief Proteſtants; ſee *Willet* his *Limbo-Maſtix*. We believe by the Article *of the Catholic Church*, that Church which is in Communion of Faith with the Biſhop of *Rome*, but

Moreover

they hold the Roman Church *Antichriſtian*; we believe the remiſſion of ſins by the Sacrament of Baptiſm and Penance, they by Faith alone; we hold, the Commandments, by the help of God's Grace, may and have been kept, they hold they cannot, *Calvin lib.* 2. *Inſtit. cap.* 7. *Numb.* 15. *Antidot. Conc. Trident. Seſſ.* 6. *cap.* 2.

Moreover Proteſtants maintain ſundry *Hereſies*(c) condemned in the *Primitive* Church, and former Ages; wherefore by the Verdict of ancient Fathers (*d*) (before alleged to that purpoſe) remaining obſtinately therein, they are out of Communion with the *True Church* of God, and conſequently cannot arrive to Salvation, except they repent of thoſe, and other their Errors.

(c) As denyal of Prayer and Sacrifice for the Dead, accounted as a Hereſie in *Aerius* by St. *Aug.* Hæreſ. 53. *Epiphan.* Hæreſ. 75. The denyal of Prayer to Saints, and veneration of Relics, with *Vigilantius*, condemned by St. *Hierom.* contr. Vigilant. The denyal of honor to Images, with *Xenaias*. See *Nicephor.* Hiſt. Eccleſ. lib. 16. cap. 27. Denyal of Freewill, condemned in the *Manichees* by St. *Hierom. Præm.* lib. cont. Pelag. St. *Aug.* de fide cont. Manich. Denyal of the neceſſity of Childrens Baptiſm,

with the *Pelagians*; See *Innocent* reſcript. ad Concil. *Milevitan.* St. *Aug.* Hæreſ. 88. & contra *Jul. Pelag.* lib. 2. cap. 7. Denyal of reſervation of the Bleſſed Sacrament, with the *Anthropomorphites*, See St. *Cyril* ad Cœloſyr. Confeſſed by *Peter Martyr*, againſt *Gardiner* objec. 217. The denyal of vowed Chaſtity, with *Jovinian*, *Hierom.* cont. *Jovin.* denyal of the perpetual viſibility of the Church, and the continuance thereof, with the *Donatiſts*; *Aug.* de Unitat. Eccleſ. cap. 12. Epiſt. 170. &c.

(*d*) See before Numb. 43. 44, 45, 46, 47; 48.

Hearken therefore to the Holy Ghoſt ſtrictly commanding you under pain of Gods wrath, to ſeparate your ſelf from Heretical Aſſemblies, and all Participation of their Doctrin or pretended Worſhip, *come not ye unto* Galgal, *neither go up to* Bethaven, (places where Schiſmatical Sacrifices were offered) *Hoſea.* 4. *v.* 15. *Come out of* Babylon, *my People, that ye be not Partakers of her ſin, and that ye receive not of her Plagues*, Revel. 18. 4.

Alſo,

Alſo, Rom. 16. *v.* 17. *I beſeech you, my Brethren, mark them diligently, which cauſe Diviſions (or Schiſm) and offences* (ſcandals) *contrary to the Doctrin which you have learned, and avoid them.* 2 Theſ. cap. 3. v. 6. *We Command you, Brethren, in the Name of our Lord Jeſus Chriſt, that you withdraw your ſelves from every Brother who walketh diſorderly, and not after the Tradition* (or Doctrin) *which he received of us.* Alſo 1 Tim. cap. 6. v. 3. 4, 5, 6. *If any Man teach otherwiſe and conſent not to wholſome words, even the words of our Lord Jeſus Chriſt, and to the Doctrin which is according to Godlineſs,* &c. *from ſuch withdraw thy ſelf.* In like manner, Tit. 3. v. 10. *A man that is an Here-*

tic, after the firſt and ſecond admonition, reject; [devita, avoid] *knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf;* proprio judicio, by his own judgment. But moſt expreſly, 2 Cor. 6. v. 14, &c. *What fellowſhip hath righteouſneſs with unrighteouſneſs? what communion hath light with darkneſs? and what concord hath* Chriſt *with* Belial? *or what part hath he that believeth with the Infidel? and what agreement hath the Temple of God with Idols? for ye are the Temple of the Living God,* &c. *wherefore come out from among them, and ſeparate your ſelves, ſaith the Lord,* &c. *and I will receive you.* Thus far that Bleſſed Apoſtle; who, tho' he ſpake immediately

diately of Heatheniſh Idolatry, yet his words are to be underſtood alſo of *Schiſm* and *Hereſie*, which all men confeſs to be *ſpiritual Idolatry*, worſhiping that for Divine which in it ſelf is falſe, and the *Idol* of their own Imaginations. So expreſly doth St. *Hierom* affirm upon *Ezekiel* cap. 8. *Oſe* cap. 11. *Zachary* 13. *Dan.* 5. and St. *Aug.* upon *Joſua* cap. 27.

Ponder, I beſeech you, with mature deliberation, that dreadful Judgment of God againſt *Corah*, *Dathan* and *Abiram*, who worſhiped the ſame God with *Moſes*, and diſſented not from him in fundamental Points of Faith and Religion, but only by *Schiſm* and Uſurpation roſe up againſt Him and *Aaron*, taking up- *Numb.* 16.

on them without lawful Calling the Office of Prieſthood, as from what has been ſaid you cannot but have reaſon to fear, if not perfectly convinced, the Miniſters do with whom you communicate. (a)

(a) That Proteſtant Miniſters are without all lawful Calling, ſee at large *Champhrey* his Book of Vocation of Miniſters, *Prud. Ball. lib.* 2. *cap.* 10. *Harding*'s Detection of *Jewell*, Title of Succeſſion. See alſo before, from Numb. 30. to 40. For if they claim *Extraordinary* Vocation: Let them ſhew us their Miracles in proof thereof; if *ordinary*, let them name ſo much as one Proteſtant Biſhop before *Cranmer*, from whom they can derive it: And our Biſhops neither did, nor could give them Authority to Miniſter the *Proteſtant Word and Sacraments*, for they never did receive any ſuch Power from their Predeceſſors.

And yet God expreſly ſaith to his People, Numb. 16. *v.* 21. *v.* 3. *Separate your ſelves from amidſt the Congregation, that I may conſume them in a moment.* and *v.* 24. *Get ye up from about the Tabernacle of* Corah, Dathan *and* Abiram, alſo

alſo *v.* 26. *Depart from the Tents of theſe wicked Men, leſt ye be conſumed in all their Sins*, and that none might conceive the offence, of Communion with Schiſmatics and Heretics, to be ſmall and not regardable, he poured out his Indignation upon them, for an example and dreadful warning to all in like caſe, for as the Text ſaith, *v.* 31. *The ground clave aſunder that was under them, and the Earth opened her Mouth and ſwallowed them up, and their Families, and all the Men that were with them, and all their Goods; and v.* 35. *there came out a fire from the Lord, and conſumed the Two Hundred and Fifty Men that offered Incenſe.* Yea the morrow following, when the People

murmured againſt *Moſes* for the ſevere puniſhment of theſe *Schiſmatics*, The Wrath and Plague of God light amongſt them, and there died Fourteen Thouſand and Seven Hundred, beſides them that periſhed with *Corah*, *ver.* 49. Furthermore, that none might think this puniſhment to have been in regard of theſe Schiſmatics alone, Read in the ſame place, *ver.* 38, 39, and 40. Where God Ordained a perpetual Remembrance thereof to remain at the Altar, as a dreadful Memorial from Generation to Generation, to the end that others warned thereby may beware of Schiſm, and participation with Schiſmatics, much more of Communion with Heretics. Give

Give me leave therefore once again to entreat, nay to importune you, by the tender Mercies of God, and that precious Blood, the price of our Redemption, no longer to delay, but haſten out of *Babylon*, and return ſpeedily to the Boſom of God's Church. Let not the Scandalous lives of ſome few (whether in former or in theſe preſent times) baniſh you from Communion with the true Catholic Church, out of which your Soul cannot be ſafe: rather take into Conſideration, that in Heaven alſo there was a Lucifer, with Millions of Angels his Complices; in Paradiſe but one Precept for two, and both Tranſgreſſors; in the Ark of *Noah* Creatures clean and

unclean; with *Abel* a *Cain*; a *Cham* with *Sem*; with *Jacob* an *Eſau*; and amongſt Twelve elected by Chriſt, *one* (as Truth it ſelf affirmed) (*a*) *was a Devil.* In which reſpect in the Goſpel, Chriſt's Church is compared to (*b*) *a Field*, producing Corn with Tares, to a *Net* comprehending Good & Evil Fiſh, a *Houſe* in which as there are Veſſels of Gold and Silver, ſo are there others of Wood and Earth; with Five Wiſe Virgins, as many fooliſh; and at the Marriage Feaſt ſome without their Nuptial Garments of Charity; and our Savior himſelf, to take off the Calumny from his Church, for defects in ſome of his Paſtors, expreſly denounceth their Authority, and ex-

(*a*) 1 John 6. 7.

(*b*) Mat. 13. 14. Luke 5. 3.

exacteth Obedience thereunto, tho' their living be not conformable to their Doctrin, *Mat.* 23. *v.* 1. *Upon the Chair of* Moſes *ſit the Scribes and Phariſees; therefore whatſoever they bid you obſerve, that obſerve and do; but do not after their works, for they ſay, and do not.* In that Order of Biſhops (ſaith St. *Aug.* of the Roman See) albeit ſome *Judas*, albeit ſome Traytor ſhould enter, yet ſhould it nothing prejudice the Church and Innocent Chriſtians, for whom our Lord providing, ſaid, What they preſcribe you do, but do not according to their works. St. *Aug.* Ep. 165.

Haſten therefore, Worthy Sir, and hearken to the Wiſdom of God, adviſing you to cut off delays (*a*) and (*a*) Joh. 12. *v.* 45.

and run whilſt the light of life ſerveth, leſt the darkneſs of night overtake you,

(*b*) John 9. (*b*) *for night will come, when no Man can work.* There is always danger in delay, and in buſineſs of this Nature, the greateſt; for Cuſtom of Sin thereby will grow ſtrong, our forces weak; old diſeaſes are hardly cured, new Impediments daily increaſe, Life decreaſeth and Death approacheth with a dreadful accompt, and Gods indignation.

Entertain therefore, Dear Sir, while you have time and opportunity, that wholſom Counſel of the Holy Ghoſt, admoniſhing

(*c*) Eccleſ. 5. ver. 8. *not to* (*c*) *delay your Converſion to God, nor to defer it from day to day, for his wrath will come upon a ſudden,*

den, and in time of Revenge he will deſtroy you. And leſt you ſhould imagin this time further off, he proclaimeth to us (*d*) all; the day of deſtruction is near at hand, and times make haſt to be preſent; wherefore Mercifully and Lovingly he inviteth (*e*) us *to ſeek God while he may be found, and call upon him while he is near*, otherwiſe he that now *ſtandeth at the Door* (*f*) of our Heart, *knocking* with ſo many godly Inſpirations, will at length thro' our obduration be forced to ſay, (as he doth by *Salomon*) (*g*) *I called, and you refuſed; I ſtretched out my hands, and there was none that regarded; you have deſpiſed all my Counſels, and have neglected my reprehenſions: I will*

(*d*) Deut. 32.

(*e*) Apoc. 3.

(*f*) Prov. 1. *v.* 24. 25, 26, *&c.*

laugh in your destruction, & will scorn when that shall come upon you which you feared, when sudden Calamities shall rush upon you & destruction as a Tempest shall be at hand, then shall they Invocate me, & I will not hear, in the morning they shall rise, & shall not find me, for they have hated Discipline, and have not received the fear of the Lord, therefore shall they eat the fruit of their own way, and be filled with their own devices: the aversion of little ones shall kill them & the prosperity of Fools shall destroy them; but he that feareth me shall rest without terror, and enjoy abundance without fear of evil. Hear him therefore now, and observe his Commandments, that you may possess him in Time and Eternity.

Copies

Copies of Two Papers written by the late King CHARLES *II. of Bleſſed Memory.*

The Firſt Paper.

THe Diſcourſe we had the other Day, I hope, ſatisfied you in the main, *That Chriſt can have but one Church here upon Earth*; and I believe that it is as viſible, as that the Scripture is in Print, That none can be that Church, but that, which is called the *Roman Catholic Church.* I think you need not trouble your ſelf with the entring into that Ocean of particular Diſputes, when the main, and in truth, the only Queſtion is, Where that Church is, which we profeſs to believe in the two Creeds? We declare there to believe one Catholic, and Apoſtolic Church, and it is not left to every Phantaſtical Man's head to believe as he pleaſes, but to the Church to

whom Christ left the Power upon Earth to govern us in matters of Faith, who made these Creeds for our Directions. It were a very Irrational thing to make Laws for a Country, and leave it to the Inhabitants to be the Interpreters and Judges of those Laws; for then every Man will be his own Judge, and by consequence no such thing as either Right or Wrong. Can we therefore suppose that God Almighty would leave us at those Uncertainties, as to give us a Rule to go by, and leave every Man to be his own Judge? I do ask any ingenuous Man, whether it be not the same thing to follow our own Phancy, or to interpret the Scripture by it? I would have any Man shew me, where the Power of deciding matters of Faith is given to every particular Man. Christ left his Power to his Church *even to forgive Sins in Heaven*, and left his Spirit with them, which they exercised after

after his Reſurrection: Firſt by his Apoſtles in their Creeds, and many Years after by the Council at *Nice*, where that Creed was made that is called by that Name: and by the Power which they had receiv'd from Chriſt, they were the Judges even of the Scripture it ſelf, many Years after the Apoſtles, which Books were Canonical and which were not. And if they had this Power then, I deſire to know how they came to loſe it, and by what Authority Men ſeparate themſelves from that Church? The only Pretence I ever heard of, was, becauſe the Church has failed in wreſting and interpreting the Scripture contrary to the true Senſe and meaning of it, and that they have impoſed Articles of Faith upon us, which are not to be warranted by God's Word. I do deſire to know who is to be Judge of that, whether the whole Church, the Succeſſion whereof has continued to this Day without

interruption; or particular Men, who have raiſed Schiſms for their own Advantage.

This is a true Copy of a Paper I found in the late King my Brother's Strong-Box, *written in his own Hand.*

J. R.

The Second Paper.

IT is a ſad thing to conſider what a World of *Hereſies* are crept into this Nation; Every man thinks himſelf as competent a Judge of the Scriptures, as the very Apoſtles themſelves; and 'tis no wonder that it ſhould be ſo, ſince that part of the Nation which looks moſt like a Church dares not bring the true Arguments againſt the other Sects, for fear they ſhould be turned againſt themſelves, and confuted by their own Arguments. The Church

Church of *England* (as it is call'd) would fain have it thought They are the Judges in matters Spiritual, and yet dare not ſay poſitively there is no Appeal from Them; for either they muſt ſay that They are Infallible, (which they cannot pretend to) or confeſs that what they decide in matters of Conſcience, is no farther to be follow'd than it agrees with ev'ry Man's private Judgment. If Chriſt did leave a Church here upon Earth, and we were all once of that Church; how, and by what Authority, did we ſeparate from that Church? If the Power of Interpreting of Scripture be in every Man's Brain, what need have we of a Church or Church-men? To what purpoſe then did our Savior, after he had given his Apoſtles Power to bind & looſe in Heaven & Earth, add to it, *That he would be with them even to the end of the world?* Theſe words were not ſpoken Parabolically, or by way of Figure: Chriſt was then aſcending

aſcending into his Glory, and *left his Power with his Church even to the end of the World.* We have had theſe hundred years paſt the ſad effects of denying to the Church that Power in matters Spiritual, without an Appeal. What Country can ſubſiſt in Peace or Quiet, where there is not a Supreme Judge, from whence there can be no Appeal? Can there be any Juſtice done, where the Offenders are their own Judges, and equal Interpreters of the Law with thoſe who are appointed to adminiſter Juſtice? This is our caſe here in *England* in matters Spiritual: For the *Proteſtants* are not of the Church of *England*, as 'tis the true Church from whence there can be no Appeal, but becauſe the Diſcipline of that Church is conformable at that preſent to their Phancies, which as ſoon as it ſhall contradict, or vary from, they are ready to embrace or joyn with the next Congregation of People, whoſe Diſci-

pline

pline or Worſhip agrees with their own Opinion at that time: So that according to this Doctrin, there is no other Church, nor Interpreter of Scripture, but that which lies in ev'ry man's giddy Brain. I deſire to know therefore of ev'ry ſerious Conſiderer of theſe things, whether the great Work of our Salvation ought to depend on ſuch a ſandy Foundation as this? Did Chriſt ever ſay to the Civil Magiſtrates (much leſs to the People) *That he would be with them to the end of the World?* Or did he give Them the Power to forgive ſins? St. *Paul* tells the *Corinthians*, *Ye are God's Husbandry, ye are God's Building, We are Laborers with God*: This ſhews who are the Laborers, and who are the Husbandry and Building. And in this whole Chapter, and in the preceding one, St. *Paul* takes great pains to ſet forth, that *They* (the Clergy) *have the Spirit of God, without which no man ſearches the deep things of God.* And he

he concludes the Chapter with this Verſe, *For who hath known the mind of the Lord, that he might inſtruct him? But we have the mind of Chriſt.* Now, if we but conſider in Human Probability and Reaſon the Powers Chriſt leaves to his Church in the Goſpel, and St. *Paul* explains ſo diſtinctly afterwards, we cannot think that our Saviour ſaid all theſe things to no purpoſe: And pray conſider on the other ſide, that thoſe who reſiſt the Truth, and will not ſubmit to his Church, draw their Arguments from Implications, and far-fetch'd Interpretations, at the ſame time that they deny plain and poſitive Words; which is ſo great a diſingenuity, as 'tis not almoſt to be thought that they can believe themſelves. Is there any other Foundation of the *Proteſtant Church*, but that, if the Civil Magiſtrate pleaſe, he may call ſuch of the Clergy as he thinks fit for his turn at that time, and turn the Church either

either to *Presbytery*, *Independency*, or indeed what he pleases? This was the way of our pretended Reformation here in *England*: And by the same Rule and Authority it may be alter'd into as many more Shapes and Forms, as there are Phancies in mens Heads.

This is a true Copy. J. R.

A brief Account of Particulars occurring at the happy Death of our late Sovereign Lord King CHARLES *II. in regard to Religion, faithfully related by his then Aſſiſtant, Mr.* John Hudleſton.

UPon *Thurſday* the Fifth of *February*, 1685. between Seven and Eight a Clock in the Evening, I was ſent for in haſt to the Queens Back ſtairs at *Whitehall*, and deſir'd to bring with me all things neceſſary for a dying Perſon. Accordingly I came, and was order'd not to ſtir from thence till further notice. Being thus oblig'd to wait, and not having

ving had time to bring along with me the moſt holy Sacrament of the Altar, I was in ſome anxiety how to procure it: In this conjuncture (the Divine Providence ſo diſpoſing) Father *Bento de Lemos*, a *Portuguez*, came thither; and, underſtanding the circumſtance I was in, readily profer'd himſelf to go to St. *James*'s, and bring the moſt holy Sacrament along with him.

Soon after his departure, I was call'd into the King's Bed-Chamber, where approaching to the Bed-ſide, and kneeling down, I in brief preſented His Majeſty with what Service I could perform for God's Honor, and the Happineſs of his Soul, at this laſt Moment, on which Eternity depends. The King then declared himſelf, That he deſired to die in the Faith and Communion of the holy Roman Catholic Church; That he was moſt heartily ſorry for all the Sins of his Life paſt, and particularly

ticularly for that he had deferr'd his Reconciliation ſo long; That through the Merits of Chriſt's Paſſion, he hoped for Salvation; That he was in Charity with all the World; That with all his Heart he pardoned his Enemies, and deſired Pardon of all thoſe whom he had any ways offended; And that if it pleaſed God to ſpare him longer Life, he would amend it, deteſting all Sin.

I then advertis'd His Majeſty of the Benefit and Neceſſity of the Sacrament of Penance; which Advertiſement the King moſt willingly embracing, made an exact Confeſſion of his whole Life with exceeding Compunction and Tenderneſs of Heart; which ended, I deſired him, in farther ſign of Repentance, and true ſorrow for his ſins, to ſay with me this little ſhort Act of Contrition.

O My Lord God, with my whole Heart and Soul I deteſt all the Sins of my Life paſt, for the Love of Thee, whom I love above all things; and I firmly purpoſe, by thy Holy Grace, never to offend thee more. Amen, *ſweet Jeſus*, Amen. *Into thy hands, ſweet Jeſus, I commend my Soul. Mercy, ſweet Jeſus, Mercy.*

This he pronounced with a clear and audible Voice; which done, and his Sacramental Penance admitted, I gave him Abſolution.

After ſome time thus ſpent, I asked His Majeſty, *If he did not alſo deſire to have the other Sacraments of the Holy Church adminiſtred to him?* He reply'd, *By all means; I deſire to be Partaker of all the Helps and Succors neceſſary and expedient for a Catholic Chriſtian in my condition.* I added, *And doth not your Majeſty alſo deſire to receive the precious Body and Blood of our dear Savior*

Jeſus

Jeſus Chriſt in the moſt Holy Sacrament of the Euchariſt? His Anſwer was this: *If I am worthy, pray fail not to let me have it.* I then told him, *It would be brought to him very ſpeedily*; and deſir'd His Majeſty, that in the *interim* he would give me leave to proceed to the Sacrament of Extreme Unction. He reply'd, *With all my heart.* I then Anoyled him; which as ſoon as perform'd, I was call'd to the Door, whither the Bleſſed Sacrament was now brought, and delivered to me.

Then returning to the King, I entreated His Majeſty that he would prepare and diſpoſe himſelf to receive: At which the King raiſing up himſelf, ſaid, *Let me meet my Heavenly Lord in a better poſture than in my Bed.* But I humbly begg'd His Majeſty to repoſe himſelf; God Almighty, who ſaw his Heart, would accept of his good Intention. The King then having

again

again recited the fore-mentioned Act of Contrition with me, he received the moſt Holy Sacrament for his *Viaticum*, with all the ſymptoms of Devotion imaginable. The Communion being ended, I read the uſual Prayers, termed *the Recommendation of the Soul*, appointed by the Church for Catholics in his condition. After which the King deſir'd the Act of Contrition, *O my Lord God*, &c. to be repeated. This done, for his laſt Spiritual Encouragement I ſaid,

Your Majeſty hath now received the Comfort and Benefit of all the Sacraments that a good Chriſtian (ready to depart out of this World) can have, or deſire. Now it reſts only, that you think upon the Death and Paſſion of our dear Savior Jeſus Chriſt, of which I preſent unto you this Figure, (ſhewing him a Crucifix.) *Lift up therefore the eyes of your Soul, & repreſent to your ſelf your ſweet Savior here cru-*

crucified, bowing down his Head to kiſs you; his Arms ſtretched out to embrace you; his Body & Members all bloody & pale with Death to redeem you: And as you ſee him dead and fixed upon the Croſs for your Redemption, ſo have his Remembrance fixed and freſh in your heart; beſeech him with all humility, that his moſt precious Blood may not be ſhed in vain for you; and that it will pleaſe him, by the Merits of his bitter Death and Paſſion, to pardon and forgive you all your Offences, and finally to receive your Soul into his Bleſſed Hands; and when it ſhall pleaſe him to take it out of this tranſitory World, to grant you a joyful Reſurrection, and an Eternal Crown of Glory in the next. In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

So, recommending His Majeſty on my Knees, with all the tranſport of Devotion I was able, to the Divine Mercy and Protection, I withdrew out of the Chamber. In

In Teſtimony of all which I have hereunto ſubſcribed my Name.

JO. HUDLESTON.

FINIS.

A Catalogue of Books printed by Henry Hills, *Printer to the King's moſt Excellent Majeſty for his Houſhold and Chappel; and are to be ſold at his Printing-houſe on the Ditch-ſide in* Black-Friars; *where all Gentlemen may be furniſh'd with them at the Prices following.*

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F I N I S.

A

Summary of Occurrences,

Relating to the

Miraculous Preſervation

Of our late Sovereign Lord

King CHARLES II.

After the Defeat of his Army at *Worceſter* in the Year 1651.

Faithfully taken from the expreſs Perſonal Teſtimony of thoſe two worthy *Roman Catholics*, *Thomas Whitgrave* of *Moſeley*, in the County of *Stafford* Eſq; and Mr. *John Hudleſton* Prieſt, of the holy Order of St. *Bennet*; the eminent Inſtruments under God of the ſame Preſervation.

Permiſſu Superiorum.

LONDON,

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TO the end future Ages may be rightly informed, and duly ſenſible of the mercies and bleſſings of the Almighty

beſtowed upon our late Sovereign Lord of happy Memory King *Charles* II. and in him, upon the whole Nation, by the ſignal preſervation of his Sacred Life and Perſon, from the Hands of the Rebels after the defeat of his Army at *Worceſter*. We ſhall here, to the Glory of God the Protector of Princes, briefly ſet forth with all plainneſs and ſincerity, ſuch particular Paſſages and Circumſtances as occurred immediately before, or during the time of the refuge and ſafety he found in his greateſt danger and exigence at Mr. *Whitgraves* Houſe at *Moſeley*.

Pleaſe therefore to know, That His Majeſties Army being on *Wedneſday* the third of *September* (51.) wholly defeated at *Worceſter*; his Friends diſperſed; and Enemies in full purſuit of their Victory; The King conducted by Collonel *Charles Gyfford*,

ford, and accompanied with the Duke of *Buckingham*, Earl of *Shrewsbury*, Earl of *Derby*, Lord *Wilmot*, Mr. *Peter Street*, and others, retired on *Thurſday* Morning to a Houſe called *White-Ladies*, then appertaining to Miſtris *Cotton* Widow, and now the Inheritance of her Son-in-Law *Baſil Fitz-herbert* Eſquire, in *Staffordſhire*. There His Majeſty changed his Habit, cut his Hair, and transformed himſelf into the dreſs of a Country Peaſant; thus diſguiſed, he diſmiſſed all his Retinue, and committed his Perſon to the Fidelity of the *Pendrells*, poor Catholics, and labouring men, at, or about *White-Ladies*; with one of theſe *Pendrels*, named *Richard*, the King ſpent the reſt of the day in a Neighbouring Wood, and at night attended only by the ſame *Richard*, ſet forwards his Journey towards *Madeley* in *Shropſhire*,

ſhire, with intention to paſs over the River *Severn* into *Wales*, for the Recruit of his Army; but arriving near to the River ſide, he was informed by Mr. *Wolfe* a Catholic at *Madeley*, that all the Fords and Paſſages were ſo ſtrongly guarded and obſtructed, there was no poſſibility of effecting his deſign; ſo that in this extremity, he was forced after having abſconded all *Friday* in a certain Barn of the ſaid Mr. *Wolfes* to come back the next Night, and regain his former *Aſylum* at another Houſe of Mr. *Fitzherberts*, called *Boſcobel*, Tenanted by *William Pendrel*, Brother to *Richard*, and adjoining to *White-Ladies*. During this interval, thoſe Perſons of Quality whom the King had diſmiſſed from *White-Ladies*, endeavoured each one the beſt he could to provide for his own ſafety.

Amongſt

Amongſt others, the Lord *Wilmot* conjecturing the open ways leaſt obnoxious to ſuſpition, departed the ſame *Thurſday* in the forenoon from *White-Ladies*, and took along with him *John* another Brother of the *Pendrels*, as a Guide into the common Road between *York* and *London*, but he ſoon perceived himſelf diſappointed of his expectations herein, for the whole Country was Alarmed; The Enemy every where in purſuit; The Avenues on all ſides blocked up, and ſearches redoubled by a promiſed Reward of One thouſand pounds to any one who would diſcover the King. Wherefore my Lord juſtly deſpairing of ſucceſs that way, took refuge in the Houſe of one Mr. *Huntbatch* of *Brinford*, near *Moſeley*, about four Miles from *White-Ladies*, and ſheltered his Horſes in

a ruin'd Barn of a poor Cottager not far from thence. But this place affording him little or no hopes of reſt or ſafety, he ſent his Guide *John* to *Wolverhampton*, in queſt of ſome more ſecure Receptacle. Here alſo *John* miſcarrying, and fruſtrated wholly of all Relief; in his return to my Lord, by the ſingular conduct of Divine Providence, met with Mr. *Hudleſton* at a Place called *Northcote*, *John* knew both the Perſon, Religion, and Character of Mr. *Hudleſton*, and therefore with an aſſured Confidence related unto him; how the day before the Kings Army had been utterly routed at *Worceſter*; how that very Morning the King himſelf with other great Perſons had come in Private to *White-Ladies*, how the King had been there diſguiſed, had diſmiſſed his Followers, and

and was retired he knew not whither with his Brother *Richard*. How he had endeavoured to help a brave Perſon towards his eſcape into *York* and *London* Road, but not being able to compaſs it, nor get any Harbor for him either at *Hampton* or elſewhere, he had left him at Mr. *Huntbatch*'s at *Brinford* near *Moſeley*, where he would be moſt certainly diſcovered, unleſs Mr. *Hudleſton* could prevail with his Landlord (Mr. *Whitgrave*) to receive him, and conceal him in his Houſe. Hereupon Mr. *Hudleſton* carried *John* to his Chamber, imparted the Affair to Mr. *Whitgrave*, who touched with a ſence of compaſſion and Generoſity, willingly undertook the care (however dangerous to himſelf) of the diſtreſſed Lord's Concealment and Protection; accordingly Mr. *Whitgrave* without farther delay waited up-

on my Lord at *Brinford*, comfor-ted and encouraged him by his promiſed Aſſiſtance, and in fine, ordered matters ſo, that at ten a Clock in the Night my Lord was ſafely brought to his retirement at *Moſeley*; the only difficulty remaining was how to diſpoſe of my Lords two Horſes; a thing not to be diſregarded, both becauſe they would be neceſſary for my Lords farther Progreſs, as alſo for that either ſtanding as they did expoſed in an open Barn, or being brought to Mr. *Whitgraves* Stables adjoining and obvious to the common Street, their being detected, would occaſion a diſcloſing of the whole ſecret; To remedy this Mr. *Whitgrave* ſent a truſty Perſon to Collonel *Lane* at *Bently*, about three miles from *Moſeley*, acquainted him with my Lords arrival, and deſired him for ſome little time

to

to ſecure my Lords Horſes. The Collonel who had formerly ſerved under my Lord in the Wars, not only readily complyed herein, but the ſame Night gave my Lord a private Viſit, and kindly invited him to his Houſe, as the more ſecure p'ace, adding, That his Siſter Miſt is *Jane Lane*, had procured a Paſs from the Governor of *Stafford*, for her ſelf and a Servant to go to *Briſtow*, by virtue of which Paſs, he might as his Siſters Servant, get clear out of the Country. My Lord thanked him for his Civility, but ſaid, he was well ſatisfied with his preſent Quarters; Yet withal entreated the Collonel he would keep the Opportunity of his Siſters Paſs, and retain his Horſes till he heard from him again. Thus they took leave of each other, and the Collonel returned home.

The next day being *Friday*, his Lordſhip ſent *John Pendrel* to learn what was become of the King, and what had paſſed at *White-Ladies*: *John* returning the ſame Night, brought word, That the King went the night before with his Brother *Richard* towards *Severn*, deſigning to paſs over into *Wales*. Upon this information, my Lord reſolved to accept of the proffered benefit of Miſtris *Lanes Paſs*, and accordingly next Morning being *Saturday*, he deſired Mr. *Whitgrave* to ſend to Collonel *Lanes* for his Horſes. He diſmiſſed *John* in the afternoon home to *White-Ladies*; and the Horſes arriving at a certain Place and time apointed, about Midnight he took leave of Mr. *Whitgrave* with all due expreſſions of Gratitude and kindneſs, and ſo departed to *Bently*.

Satur-

Saturday, And now my Lord being gone, Mr. *Whitgrave* and Mr. *Hudleſton* entertained themſelves with thoughts and ſollicitudes concerning the King; They had heard nothing of him all that day. The laſt intelligence brought by *John* from *White-Ladies* on *Friday* was, That the King was gone the night before with *Richard* towards *Severn*, for *Wales*; but what ſucceſs he had, or what was become of him ſince, they knew not, wherefore anxious between hopes and fears for his Majeſties ſafety, they reſolved to go the next day being *Sunday* to *White-Ladies* for their farther ſatisfaction; whilſt they were thus determined, and walking together very early on the backſide of the Orchard on *Sunday* Morning; They were ſurprized to ſee *John Pendrel* unexpectedly coming towards them,

and approaching them with a frightful Countenance, and much impetuoſity asked, where is my Lord? They told him, His Lordſhip was gone; Then (ſays the poor man in great conſternation) we are all undone; For the King finding the Paſſages over *Severn* all guarded with Soldiers, and no poſſibility of getting into *Wales*, is come back to *Boſcobel*; And we know not what to do with him, or how to diſpoſe of him. He hath been for the moſt part ſince his Return concealed in a Tree (now called the *Royal Oak*) with Collonel *Carloes* in *Boſcobel* Wood, but ſearches are every where made, and the King is much dejected, having no hopes or proſpect of redreſs, wherefore underſtanding from me I had left my Lord *Wilmot* here, he hath ſent me to him with orders he ſhould take

take ſome ſpeedy courſe for his removal and ſecurity with him. Upon this ſad relation of *John*'s, Mr. *Whitgrave* and Mr. *Hudleſton* deeply moved at the Kings danger and Calamity, having firſt offered to God their *Sunday* Duty for his Majeſties ſafety, accompanied *John* to my Lord at *Bentley*, where being admitted to his Lordſhip, it was upon mature deliberation Reſolved. That my Lord ſhould come back about Eleven at Night to *Moſeley*, in order to the waiting upon the King there. That *John* ſhould return to *Boſcobel*, and from thence conduct his Majeſty to a certain appointed Station near Mr. *Whitgraves* Houſe, where Mr. *Hudleſton* was to attend and receive him.

And what was thus deſigned, was

accordingly executed; My Lord came, and was conducted by Mr. *Whitgrave* to his Chamber; And ſome few hours after, the King attended by *John*, and two or three more of the *Pendrel* Brothers, arrived on a Mill Horſe near Mr. *Hudleſton*'s Station, where Mr. *Whitgrave* and Mr. *Hudleſton* both waited for him; Upon his arrival he was immediately conducted to my Lord, who with ſome impatience expected him in his Chamber. The King being thus by Gods bleſſing ſafely introduced into the Houſe, after ſome private diſcourſe had between him and my Lord, His Lordſhip addreſſing himſelf to Mr. *Whitgrave* and Mr. *Hudleſton*, ſaid, *Gentlemen, the Perſon whom you ſee here under this Diſguiſe, is both your Maſter and mine, and the Maſter to whom we all owe our Duty and Allegiance*; upon which

which they both kneeling down, His Majeſty admitted them to the honor of kiſſing his Hand; Then bidding them ariſe, told them, *He had received from my Lord ſo good a Character of their Loyalty, and readineſs to ſerve, and aſſiſt him, and his Friends in thoſe dangers, that he would never be unmindful of them, nor theirs.* Immediately after he asked, where is the private Place my Lord ſpeaks of? They then ſhewed him the place of his retreat for avoiding ſurpriſals, which having ſeen, entred into, and much approved of, he returned to his Chamber. He then ſat him down on his Bedſide, and Mr. *Whitgrave* preſented him with a little Biſcake Bread, and a Glaſs of Sack, which he took; whilſt he thus ſat, his Noſe bled; at this accident Mr. *Hudleſton* ſeemed concerned, but His Majeſty ſaid it

was uſual with him; then taking out of his Pocket an old courſe Clout which the *Pendrels* had given him inſtead of a Handkerchief, he received the Blood into it, Mr. *Hudleſton* then preſented him with a fair Handkerchief, and kept the bloody Clout to himſelf. After this the King went to the Fireſide, ſat down in a Chair, and gave Mr. *Hudleſton* leave to pull off his Stockings and Shoes, ſtuffed within with White Paper, but yet ſo uneaſie, wet, and full of Gravel, they had extreamly enflamed and galled his Feet.

Here it may not be unpleaſant to ſome, if we briefly deſcribe part of the Ruſtick Habit under which the King was diſguiſed, he had on a long white Steepie crowned Hat, without other Lining than Greaſe, both ſides of the Brim ſo doubled with handling, they looked like two

two Spouts; a Leather Doublet full of holes, and half black with Greaſe above the Sleeves, Collar, and Waſt. An old green Woodriffs Coat threadbare, and patch'd in moſt places, with a pair of Breeches of the ſame Cloth, and in the ſame condition, the ſlops hanging down looſe to the middle of his Legg; Hoſe and Shoes of different Pariſhes; The Hoſe were grey, Stirrups much derned, and clouted, eſpecially about the knees, under which he had a pair of Flannel riding Stockings of his own, with the tops cut off; His Shoes had been cobled with Leather patches both on the Soals and Seams, and the Upperleathers ſo cut and ſlaſhed to adapt them to his Feet, they could no longer defend him either from Water or Dirt. This exotick and deformed Dreſs added to his ſhort Hair cut

off

of by the Ears, his Face coloured brown with Walnut-tree-leaves, and a rough crooked-Thorn-Stick in his Hand, had ſo metamorphoſed him, he became ſcarce diſcernable who he was, even to thoſe that had been before acquainted with his Perſon, and converſant with him.

Mr. *Hudleſton* having cleanſed and dryed his Feet with warm Cloths, put on new Linnen and Worſted Stockings, and accommodated him with Slippers, and other things neceſſary for his eaſe, His Majeſty became thereby much refreſhed and chearful, ſaying, *He was now fit for a new March*; adding alſo, *If it ſhould ever pleaſe God to bleſs him with Ten or Twelve thouſand Loyal and reſolute Men, he doubted not but to drive theſe Traitors out of his Kingdom.* After

an

an hour or two's diſcourſe with my Lord *Wilmot*, in deliberation of what ſeem'd moſt expedient in the preſent conjuncture, it being now about five in the Morning, His Majeſty deſired to repoſe on his Bed, and the *Pendrels*, all but *John*, were diſmiſſed home.

Munday, Upon the Kings firſt change of Apparel at *White-Ladies*, they had put him on a courſe patch'd harden Shirt, which by its roughneſs extremely incommoded him, and hindred his reſt. This Mr. *Hudleſton* obſerving, prevailed with him to accept of a new Holland Shirt of his own, and reſerved for a Memorial the courſe one to himſelf.

For the better ſecurity of his Majeſties Retreat, Mr. *Whitgrave* ſent forth all his Servants betimes in

in the Morning, each to their ſeveral Employments abroad, except one Cook Maid a Catholic, who dreſſed their Dyet; And it was farther pretended, Mr. *Hudleſton* had a Cavalier Friend, or Relation, newly eſcaped from *Worceſter*, who lay privately in his Chamber unwilling to be ſeen. So that this grand ſecret was imparted to none in the Houſe, but Mr. *Whitgrave*, Mr. *Hudleſton*, and Mr. *Whitgraves* Mother, whom my Lord *Wilmot* preſented to the King; And whom his Majeſty graciouſly Saluted, and confided in.

At that time Mr. *Hudleſton* had with him at *Moſeley* under his Tuition, young Sir *John Preſton*, and two other Youths, Mr. *Thomas Palin*, and Mr. *Francis Reynolds*, Nephews to Mr. *Whitgrave*, theſe he placed at ſeveral Windows in the Gar-

Garrets from whence they had a proſpect of all the Paſſages from all parts to the Houſe, with ſtrict charge given them to bring timely notice of any, whether Soldiers or others that came near the Houſe, and herein the Boys were as exact and vigilant as any Centinel could be on his Guard. It is now *Munday* in the Forenoon, and *John* is ordered to go to *Bentley*, with directions to Collonel *Lane* to ſend my Lords Horſes at Night to *Moſeley* to convey his Lordſhip back to *Bentley*. His Majeſty eat conſtantly in Mr. *Hunaleſtons* Chamber: Mr. *Whitgrave* himſelf handing up all the Diſhe from below Stairs to Mr. *Hudleſton*'s Chamber door. And Mr. *Hudleſton* placing them on the Table; when all things were brought up, old Miſtris *Whitgrave* was called in, and commanded to ſit down and Carve, whilſt

whilſt Mr. *Whitgrave* and Mr. *Hudleſton* waited behind the King.

This day His Majeſty ſpent partly in repoſing and refreſhing himſelf from the Fatigues of his former Journeys and hardſhips, and partly in recapitulating the late Tranſactions; and taking a View of the preſent poſture of Affairs. He recounted his proceedings in *Scotland*, and deſcribed the methods of his March from thence to *Worceſter*. He inquired how the Gentlemen of the Country were affected towards him, and ſent Mr. *Whitgrave* to *Wolverhampton* to get intelligence of Affairs; ſometimes he entertained himſelf at a Window opening to the common Street, from whence he had the deplorable ſight of divers of his own poor Soldiers, even of thoſe whom he knew of his own Regi-

Regiment, the ſad remains of *Worceſter* Fight; ſome of theſe had in their Hands Peaſe in the Straw, gathered from the Field-ſides as they came along, others were eating Cabbage-Stalks and Leaves which were thrown out of Gardens into the High-Ways, not daring ſo much as to beg for Food. Others again wounded and maimed, ſought for Relief at the Door, whoſe Sores Miſtris *Whitgrave* with great tenderneſs and Charity dreſſed.

At Night my Lord *Wilmot*'s Horſes arrived as was appointed from *Bentley*, whither his Lordſhip accordingly returned with farther directions, That Collonel *Lane* ſhould the next Night following, himſelf bring the Horſes back to *Moſeley*, in order to the Conveyance of his Majeſty to *Bentley*.

Bentley. The King intending to take the benefit profered to my Lord *Wilmot* of Miſtris *Jane Lane*'s forementioned Paſs, to quit the Country.

The next day, *viz. Tueſday*, the King converſed for the moſt part with Mr. *Hudleſton*; Mr. *Whitgrave*, and his Mother, being employed in the diſcharge of their ſeveral duties towards his Majeſties accommodation, and ſafeguard below ſtairs. He was pleaſed to enquire how *Roman Catholics* lived under the preſent Uſurped Government; Mr. *Hudleſton* told him they were Perſecuted on account both of their Religion and Loyalty; yet his Majeſty ſhould ſee they did not neglect the Duties of their Church; hereupon he carried him up Stairs, and ſhewed him the Chappel, little, but

but neat and decent. The King looking reſpectfully upon the Altar, and regarding the Crucifix and Candleſticks upon it, ſaid; *He had an Altar, Crucifix and Silver Candleſticks of his own, till my Lord of* Holland *brake them, which* (added the King) *he hath now paid for.* His Majeſty ſpent likewiſe ſometime in peruſing Mr. *Hudleſton's* Books, amongſt which attentively reading a ſhort Manuſcript writ by Mr. *Richard Hudleſton*, a *Benedictine Monk*, Entitled, *A Short and Plain Way to the Faith and Church*; He expreſſed his Sentiments of it in theſe poſitive Words. *I have not ſeen any thing more plain and clear upon this Subject. The Arguments here drawn from Succeſſion, are ſo concluſive; I do not conceive how they can be denyed.* He alſo took a view of Mr. *Turbervill's* Catechiſm, and ſaid, *it was a pretty*

pretty Book, and he would take it along with him.

This afternoon a Party of the Rebels unexpectedly came to ſearch *Moſeley* for Mr. *Whitgrave*; their approach was timely diſcovered, and a Servant came running up Stairs towards the Chamber where the King lay, and cryed out Soldiers, Soldiers are coming; upon this Alarm the King was immediately conveyed by Mr. *Whitgrave* into the Private place, or Receptacle before mentioned, which always ſtood open and ready in caſe of contingencies for his Majeſties Retreat. And Mr. *Whitgrave* to prevent farther ſearch, and thereby to ſecure the King from hazard of Diſcovery, generouſly went down, and expoſed himſelf to the ſight and fury of the Soldiers, who violently ſeiſed upon him,

him, and would have hurried him to Priſon, as a Perſon engaged for the King in *Worceſter* Fight; but he aſſured them he had been a long time ſick and infirm at home, and called in the Neighbours to atteſt the ſame, wherefore after much diſpute, they at length let him go and departed. When they had quitted the Town and not before, Mr. *Whitgrave* returned, and with Mr. *Hudleſton*, helped the King out of his Confinement, and attended him in his Chamber. Mr. *Hudleſton* knew the King was acquainted with his Character and Function, and conſequently alſo of his being obnoctious to the Sanguinary Laws, and therefore ſaid, *Your Majeſty is in ſome ſort in the ſame condition with me now, lyable to dangers and perils, but I hope God that brought you hither, will preſerve you here. And that You will be as ſafe in this place,*

place, as in any Caſtle of Your Dominions.

The King addreſſing himſelf both to Mr. *Whitgrave* and Mr. *Hudleſton*, Replyed, *If it pleaſe God I come to my Crown, both you, and all of your Perſwaſion, ſhall have as much liberty as any of my Subjects.*

It is now *Tueſday* Night, and the hour of His Majeſties departure from *Moſeley* approaches. At twelve a Clock Mr. *Whitgrave* informed his Majeſty that Collonel *Lane* attended at the place appointed, with the Horſes to conduct him to *Bentley*. His Majeſty then with all the reſentments of Kindneſs and Gratitude for their Fidelity, and indefatigable care, day and night in his Service, bid adieu to Mr. *Whitgrave*, his Mother, and Mr. *Hudleſton*; they kneeling down, begged his

his Majeſties pardon for any miſtakes they might have committed through ignorance or inadvertency in diſcharge of their Duty. And thus accompanied by Mr. *Whitgrave* and Mr. *Hudleſton*, the King went down to the corner of the Orchard, where the Collonel expected with the Horſes, Mr. *Hudleſton* reflecting on the coldneſs of the ſeaſon, and thinneſs of his Majeſties Diſguiſe, humbly implored he would vouchſafe to accept of his Cloak for a Protection from the ſeverity of the Weather. The King put it on; Then again they all making their Obeiſance, and with tears imploring the Divine Goodneſs for his Majeſties ſafeguard, the King mounted, and came that Night to *Bentley*. From whence by means of the above mentioned Paſs of Miſtris *Lane*, he eſcaped under the notion of her Servant out of the Country

Country and Nation, remaining beyond the Seas till the time of his no leſs wonderful Reſtauration.

This is the ſum of the ſignal Preſervation of the Sacred Life and Perſon of our late Sovereign Lord King *Charles* II. at *Moſeley*, wherein the Almighty Hand of God is clearly manifeſt, not only in the Preſervation it ſelf, but alſo in effecting the ſame by Means ſo weak, and diſproportionable to the End. *To him be Honor and Glory for ever.* Amen.

Thomas Whitgrave,

John Hudleſton.

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